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For the Christian Spectator.

*Biographical Sketch of the Rev.
Thomas Clap, formerly President
of Yale College.*

PRESIDENT CLAP, was the son of Mr. Stephen Clap, a farmer of Scituate in Massachusetts, and born June 26, A. D. 1703. In his boyhood he indicated a fondness for learning. He usually carried a book, and seized every interval of labour for reading. His parents were therefore induced to give him a liberal education. It is related of him that while pursuing his preparatory studies, he would frequently remain in a fixed position to observe during the night, the motions of the heavenly bodies.

His parents being pious, early taught him to read the scriptures; and he states of himself, in one of the solitary papers which escaped the general destruction of his manuscripts, by the British soldiers, at New-Haven; that in his childhood he had convictions of sin, and was not able to remember the time when he began to pray to God in secret. At the age of seventeen years, his second year at college, he read Mr. Stoddard's treatise on conversion, and was brought under much concern and distress of mind. He was at length enabled by the Spirit of Truth, to accept of Christ and to trust wholly in his merits.—He united himself to the church in Cambridge, and solemnly giving himself up to the Redeemer, engaged by divine assistance to forsake all sin, and to live a life of holiness and obedience. Many times, he enjoyed great delight and satisfaction in religion.

Having distinguished himself by an uncommon progress in the arts and sciences, he received his first degree at Harvard College in 1722. Anxious to secure, as he states, the best means for communion with God, and the salvation of his soul, he chose the work of the ministry for the business of his life. While resident at Cambridge the church at Windham applied to him, as a candidate for settlement in the ministry, and he was ordained August 3, 1726, pastor of the first church and society in that town. In the duties of his station, he was devout and punctual. As a preacher he was more impressive from the weight of his matter, than from the neatness of his style, or the elegance of his manner. In private conversation he was apt to teach, and took much pleasure in adapting his instructions to the most limited capacities. Always active, always studious, scarce any thing escaped his attention, and he was particular in recording whatever could yield instruction or gratify curiosity. The records of the acts of the church, and of many of his ministerial labours, were kept with the most exemplary accuracy.

It was Mr. Clap's practice to visit successively the several families of the society, and to catechise and instruct the children. On the first of January, 1737, he writes thus:—"I have this last week finished my pastoral visitation of each family in my parish, and catechising the several children in them. And I have also taken down the names and ages of every one, that so I might have a more full knowledge, and clear remembrance of every

soul committed to my care and charge, and the circumstances and condition of each particular person. I find the number of them to be seven hundred and twenty two—a great number of souls to depend upon the care of one weak and sinful creature. May God direct and enable me, to go through this great work and charge, that I may bear the names and circumstances of every one upon my heart at all times, and especially when I approach unto the throne of Grace, as Aaron bore the names of the children of Israel, on the breast-plate, upon his heart, when he entered into the holy Place: and may God pour out plentiful effusions of his Holy Spirit upon all those who are committed to my care and charge, and cause religion to have a real and powerful influence upon all their hearts; that our young persons may be favoured and blessed with an early conversion from sin to holiness; that the rising generation may seek the God of their fathers, be truly pious and closely adhere to the principles and practice of religion: that the middle aged may not be so engaged in the cares and hurries of this world, as to neglect the great concern of their souls: and that those who are advanced into old age may be powerfully assisted and directed in their last and finishing work; and may he excite and assist me to lay out myself every way that lies in my power to forward and promote the salvation of their souls.”* This extract, is a conclusive testimony of the order, diligence and faithfulness with which he discharged the labours of his ministry.

Having thoroughly examined the scriptures, the fathers, schoolmen and reformers, as to the principles of church government and discipline, he received the form of the consociated churches of Connecticut, with unwavering confidence, as being “the true medium between the unscriptural encroachments of prelacy on the one

hand, and the confusions of independency on the other. The sacred scriptures he studied with diligence, wherein he found clearly taught the glorious, sublime doctrines of grace, the true Calvinistic doctrines of the Reformation. These he well understood; had the highest veneration for them, justly esteeming them to be truths of very great importance.”*

Being eminently distinguished among his brethren for his talents, acquirements and piety, he was on the 31st of October, 1739, chosen Rector of Yale College. “The committee of the Trustees, appointed to treat with Mr. Clap and his people, in order to obtain his acceptance of the office, moved for the calling of a council of the churches in the county, to advise in this important affair. After a public hearing of the objections, which some of the people made against his removal, they gave it as their opinion and advice: ‘that it was Mr. Clap’s duty to accept of the office of Rector of the College, as being a call of Providence, to greater and more extensive usefulness.’” “His dismission being effected with much harmony, he visited the College in December; and was installed Rector by the Trustees on the 2d April, 1740. One of the first objects of his attention was the compilation of a body of laws for the orderly government of the Institution. This body of laws was sanctioned by the board of Trustees in 1745, and was afterwards, translated into Latin and published in 1748.” He also arranged the books in the library in a very convenient manner, and prepared a perfect catalogue of them, which was printed.—In 1744, the Rector framed a new charter wherein the Trustees were incorporated by the name of, *The President and Fellows of Yale College in New-Haven*. This charter was sanctioned, with enlarged privileges, by the general assembly, May, 1745. The assembly in this charter granted one hundred pounds to be paid annu-

* M. S. in the hands of the late Mrs. Wooster, daughter of President Clap, and widow of General Wooster.

* President Daggett’s Sermon at the funeral of President Clap, 1767.

ally "for the special encouragement and support of said College." In 1748, "the number of students being about one hundred and twenty, more than half of them for want of room were obliged to live out of the College, which was upon many accounts inconvenient. The President therefore projected a scheme for building a new College." The foundation of the building, one hundred feet long, and forty feet wide, was laid April 17th, 1750. At the Commencement in 1752, the President and Fellows directed that this edifice should be named CONNECTICUT HALL.

The high estimation, in which President Clap was held by the fellows of the College, is evinced by the following vote:—

"Whereas, the Rev. President Clap hath had the care and oversight of building the new College, called *Connecticut Hall*, and laying out the sum of 1660 pounds sterling, which appears to have been done with great prudence and frugality, and the College built in a very elegant and handsome manner, by means of his extraordinary care, diligence and labour, through a course of several years: All which the said President has generously given for the service of said College: And the said President having also of his own proper estate, purchased a lot for the professor of divinity, which has cost 52 pounds lawful money, and given it to the College, for the said use for ever: This corporation think themselves bound, and do accordingly render their hearty and sincerest thanks to the Rev. President Clap, for these extraordinary instances of his generosity: and as a standing testimony thereof, voted, that this be entered on their records."

In 1746, "the corporation voted, that they would choose a public professor of divinity, as soon as they could procure a sufficient support." At this period, Dr. Taylor's learned and sophistical *Key to the Romans*, and the writings of Dr. Foster, and others of the high Arminian and Arrian schools, were making an alarming

progress in New-England, and some ministers and respectable civilians, were avowing their assent to those works. Against the progress of those sentiments, President Clap opposed himself with all his talents and influence. The fellows of the College were sensible of the importance of having a professor of divinity, by whom the students might be instructed in those doctrines which the pious founders of the College had designated, as contained in the *Assembly's Catechism*, Dr. Ames' *Medulla*, and *Cases of Conscience*. Supposing the College in danger of being infected with those errors, "they, in 1753, desired the President to undertake and carry on the work of a professor of divinity, by preaching to the students in the College hall on the Lord's day, until a professor of divinity could be obtained, which he accordingly did, with the assistance of sundry ministers, in pursuance to the advice of the General Association."

The attention of the General Assembly was also, the same year, excited to this subject; and in order to provide a support for a learned, pious and orthodox professor of divinity in the College, "they recommended a general contribution to be made in all the religious societies in the colony for that purpose."*

No precautions were omitted by the President and Fellows of the College, to secure in the institution, *purity of doctrine, discipline and worship*. For this high purpose, at a meeting in November, 1753, they detailed the principles and rules, to which every person who should be chosen President, Fellow, Professor of Divinity, or Tutor in that College, should give his consent, previously to his entering on the duties of his office.

On the 4th of March, 1756, the Rev. Naphtali Daggett was inaugurated and installed professor of divinity

* "The French war and extraordinary taxes coming on," it was thought best to change the contribution for a subscription, which amounted to 136 £. 8 S. sterling.

in Yale College. This object so long anxiously pursued by the President, being happily obtained, was followed by another equally important: the organization of a church under the ministration of the professor, as the pastor. These proceedings excited opposition from those who were in favour of Arminian doctrines; and gave rise to no inconsiderable controversy, concerning the powers and privileges of the corporation of Yale College. A memorial, by the leaders of opposition to President Clap's prudent and restrictive system, to preserve purity of doctrines, was preferred to the General Assembly in May, 1763. They represented, "that the General Assembly were the founders of the College, and as such, had right to appoint visitors, to reform abuses, if any were found." Against these memorialists and their principles, the President made a very dignified and effectual defence, which is given at length in his *History of Yale College*, published in 1766. The Assembly, after hearing the President's defence of the privileges of the corporation, dismissed the memorial, and confirmed the right of visitation in the President and Fellows of Yale College, according to the charter of 1745. This charter of Yale College, as modified by agreement with the corporation thereof, in pursuance of an act of the General Assembly, passed May, 1792, is confirmed by the new Constitution of the State. To the sagacity, firmness and piety of President Clap, Yale College is primarily indebted for its preservation, security and prosperity.

In the midst of these peculiar difficulties, the President, ardent and unremitting in his plans and endeavours to promote the welfare of the College, proposed a scheme, to build a chapel for religious and scholastic exercises, the upper story to be appropriated for the library and philosophical apparatus. By his indefatigable exertions, this building, fifty feet long, and forty wide, was so far completed, as to be opened for service in June, 1763.

Thus far having pursued the history of President Clap, as to the improvements which he introduced into Yale College; it will be proper to notice the labours of his office as instructor, and his qualifications to perform them with advantage.

His official labours were numerous and complicated. He constantly instructed one class. The whole weight of the government, and the entire management of the property of the institution, lay daily upon his hands. Amidst the multiplied avocations of his office, in the departments of science, his attention was called to devise plans of improvement, and to create the means to carry them into effect, which required untiring assiduity, patience and wisdom; and the buildings which by his care and industry were erected, are proof that his labours were immense and his industry unremitting.

Among his qualifications for the discharge of so many and so arduous labours, was his love to science and the strong parental attachment he felt to the institution over which he presided. Had the institution been his own, and the students his children, his zeal, diligence and sacrifices could have been no greater. He cheerfully deprived himself of many of the comforts of life, to save something to contribute to the necessities, and advance the good of the seminary. He felt the importance of this institution, to the interests and the purity of religion; for the preservation of the doctrines revealed in the gospel and professed by the reformed churches.— Upon promoting and perpetuating the knowledge of these saving truths his whole soul was intent. He was often heard to say, "that learning is evidently of such great advantage to any community, that he had no doubt but that such a colony as this would take care to see it promoted and encouraged. But religion is the great object of my fear and concern: and considering what human nature is in the present state, and how the most christian states in the world have de-

generated into carelessness about religion, I cannot rationally have the same assurance, that the community will continue to pay an equal attention to this, as they likely will *merely* to the interests of learning."

President Clap was well versed in the three learned languages, in Geography, Chronology, and Civil and Ecclesiastical History. He read more than most of his cotemporaries, and his knowledge of civil law, was used to much advantage in his defence of the Charter of the College before the Assembly in 1763, when a violent attempt was made to wrest its privileges out of the hands of the Corporation. This dignified and able defence is published in substance, by himself, in his *History of Yale College*, and will be preserved so long as that institution shall have a friend remaining. His triumph over the enemies of the College was complete, and by his labours the question was put to rest as to the right of visitation being solely in the hands of the Corporation.

His knowledge of canon law, was as extensive as the History of Councils from A. D. 34, to A. D. 1714, in 11 vols. by Hardouin, could make it, and in his 'Brief History and Vindication of the Doctrines received and established in the Churches of New-England,' he has given proof that his researches on theological subjects were methodical, critical and profound. With a vigorous body equal to his unceasing labours, he possessed a mind strong in perception, clear in discrimination and solid in judgment. His talents were peculiarly adapted to logical, metaphysical and mathematical studies. Astronomy was a favorite pursuit. He delighted to survey the heavens, to calculate the motions and magnitude of those worlds, which exhibit in such grandeur the power, the wisdom and munificence of the Creator.

Thus furnished with a love to his duties, and with knowledge and understanding for their correct and faithful discharge, he filled with un-

common success his arduous station for almost twenty-seven years; at a time when more difficulties were to be encountered in his progress, than have existed at any previous or subsequent period.

He was an example of industry and a perfect master in the art of redeeming time, any moment of which he thought too valuable to be lost. It is almost incredible that he should be able to go through with such a multiplicity of different and arduous services at the same time; but it was a governing maxim with him, to *mind his own business*.

He undertook no trust in which he was not eminently faithful; nor sustained any relation, whether of a husband, a parent, or a friend, in which he was not conscientious and punctual in discharging its duties. He was grave and judicious, deliberate in planning his schemes, and unwearied and immovably resolute in their execution. Patient under abuses, he held a most entire command of his passions, and endured censure and reproach without reviling again. A perfect economist in his affairs, he was frugal without parsimony, and liberal without profuseness. An enemy to vain and useless ceremonies, his mind was intent on the solid and useful. His piety was exemplary, and his zeal according to knowledge. His sense of the divine presence and providence was devout and habitual; and when he apprehended death to be near, he expressed an entire resignation to the will of God, and an unshaken hope of eternal life. When it was observed to him, that he was considered to be dangerously sick, he said 'that the situation could not be properly called *dangerous*, in which he was advanced so near to the end of all his toils and labors, and so nigh to the haven of eternal rest.' Composed and submissive, the king of terrors could not daunt him, or shake the foundation of his hope. Exercised with strong pains through the night, he, without a groan closed his eyes in the slumbers of death, Janu-

ary 7th, 1767, aged 64 years. Soon after the rising of the sun, this luminary in the church and in literature was extinguished.

President Daggett, who was long and intimately acquainted with him, sums up his character by saying—"I shall think myself supported by truth and acquitted as doing justice to the deceased, while I say: that few of the human race had more excellencies, attended with fewer defects than President Clap—That he was a great genius, improved by extensive universal learning—That he diligently devoted his time and talents to the service of God and mankind—"

He resigned the Presidency of the College at the commencement, Sept. 10th, 1766. After this, he devoted his time as his infirmities would admit, to the important task of collecting materials for a History of Connecticut.

List of Publications.

1. A Sermon preached at the Ordination of Rev. Mr. Little, Colchester, Sept. 20th, 1732.

2. Letters to the Rev. Mr. Edwards, of Northampton, April 1st. 1745.

3. Defence of the Doctrines received in the Churches in New-England, with a specimen of the New Scheme of Religion beginning to prevail—1755.

In this publication of 44 pages, the following paragraph deserves to be remembered—

"The doctrines contained in our Catechism and Confession of Faith, particularly the divinity and satisfaction of Christ, original sin, the necessity of spiritual grace in regeneration, justification by faith, &c. have been universally received, established and taught in all ages of the christian church: and upon all the search I have been able to make into antiquity, I can find no single instance of any public Confession of Faith, drawn up by any Council, or generally received and established in any christian country in the world, wherein any of these doctrines have been

plainly and expressly denied."—p. 28.

4. Religious Institution of Colleges.

5. History of Yale College; 1766.

6. System of Ethics; for the students.

7. Treatise on Terrestrial Comets, published after his death, in 1781.

He left many manuscripts, arranged in the most perfect order; historical facts—astronomical calculations—the sermons of a long life, &c. These were entirely carried off or destroyed by the British troops, under Gov. Tryon, at New-Haven.—President Stiles made application to Tryon, but could hear nothing from him about the chest of manuscripts which was taken from the house of his daughter, Mrs. Wooster.

Mr. Clap married Miss Mary Whiting, daughter of his predecessor at Windham, the Rev. Samuel Whiting, by whom he had two daughters, viz. Mary, who married General David Wooster, and Temperance, who married the Rev. Timothy Pitkin, of Farmington.

After the decease of his first wife, he married Mrs. Saltonstall, of Branford.

For the Christian Spectator.

Thoughts for the New Year.

It is written of David, that he 'encouraged himself in the Lord his God.' He had become distinguished in the eyes of the Jewish nation, by the victory which he obtained over Goliath, by the bravery which he in various instances manifested, and by the success which uniformly attended him. In proportion, however, as he rose in the estimation of the Jews, he declined in the favour of their sovereign, who first viewing him with envy, and then with hatred, desired and attempted his destruction. Constrained for the preservation of his life to leave the land of his fathers, he sought and obtained the protection of Achish, the king of Gath. At the request of Da-

vid, "a town in the country," was assigned for the residence of himself and followers.

After residing for a season in this place, David and his band left it for a short period, and upon their return they found that it was burned with fire, and their wives, and their sons and their daughters taken captives.— 'And David was greatly distressed, for the people spake of stoning him.' It is written, however, that he 'encouraged himself in the Lord his God;' and we learn from succeeding portions of scripture, that all circumstances were ordered for him in mercy.

To encourage one's self in God, is to obey his will, and leave with joy all events with him.

That obedience to the will of God, must be involved in taking encouragement in him, is evident for this plain reason, that while transgressing the law of God, and thus going counter to his will, we are exciting his indignation, and making him our enemy. We can therefore in this case take no encouragement in him. If in distress we cannot look to him for protection, nor in any situation expect his favor. We can encourage ourselves in him, only when we obey his will, and can then with confidence make an appeal to him as children to a father, or as dutiful subjects to a gracious sovereign.

There are various periods in human life in which all with a greater or less degree of seriousness, reflect upon their condition. As a traveller who is engaged in an arduous journey, when he has arrived at an interesting stage in his progress, for a moment reflects upon the dangers he has passed, and who is oppressed with a variety of emotions at thought of those which are to come, so man, engaged in the journey of life, has seasons of reflection upon the past, and of anticipation of the future, seasons in which his eye leaves the prospect by which he is more immediately surrounded, when his attention is occupied by thoughts of his own destiny, when he, as it

were, sits in judgment upon futurity, considers the grounds of hope or of fear, what he should avoid, and what he should pursue.

Few seasons can be more calculated to produce such conduct, and excite such consideration, than the commencement of a year; than the conclusion of one, and the commencement of another of those divisions by which most of the nations of the earth agree to distinguish portions of that time whose progress is uniform, and which carries them uniformly forward in its flight to the eternity from which it sprang.

As our future actions may be in a great measure determined by our reflections at such a period, it becomes important that we should not err in the opinion of what demands our regard.

Men often err by yielding to improper discouragements. During the period which has passed, some may have had their lives often endangered, and have been conducted by a long illness to what seemed the borders of the grave. In looking forward, they fear that their future sensations are to be only a repetition of those which are past, and they either suppose that they shall not be permitted to continue long upon the earth, or that if they barely exist, pain will deprive them of their enjoyment. Others may have led a life of embarrassment proceeding from penury. They anticipate the future with dread, and permit themselves to be discouraged. Various other ills afflict humanity. The experience of some of these and the dread of others, or a recurrence of what they have endured, may cause in other breasts, a similar heaviness of heart.

A being in the condition of man should not be influenced by such discouragements. How improper is it for one who is rational and immortal, to be discouraged at the thought of those evils which may oppress him for a few moments at the commencement of his existence! From these evils the spirit will one day soar aloft.—

Whatever in its new state of existence may be its condition, the things of time, here so much dreaded, will not influence it. In looking forward upon our course, these are not the evils which should have the power of causing our hearts to fear.

Men err also, by permitting themselves to be encouraged by what is precarious or delusive. To many the future appears a bright prospect. No clouds of adversity may seem to hover around them. They behold bright skies and flowery fields, and permit their breasts to glow with pleasure. They consider life as sure, prosperity as certain, and these are thought sufficient grounds for their encouragement.

Life, however, at the longest, is but short. The minds of the most eminent men have been on the rack for expressions which might denote its brevity. Plato speaks of one generation in passing away, as handing to another the torch of life, and this in quick succession. Young compares our earthly existence to a train of powder, one part of which is already consumed, and another is on the blaze. Of the flower of human life, it may in the language of inspiration, be said, 'in the morning it flourisheth and groweth up, in the evening it is cut down and withered.' Granting then that life will be prolonged unto a good old age, this consideration would be no ground of encouragement—no proof that we should be at ease for futurity. Rarely however is it thus prolonged. How often is the torch of life extinguished in its feeble glimmering, or at the meridian of its brightness. How often is the flower of human existence destroyed as in the bud, or in full bloom, smitten from its support, its leaves scattered, its beauty withered.

Riches, by many so much desired, are a dangerous possession. In some few instances, and these more conspicuous for being rare, great wealth is found in connection with eminent piety. It more frequently, however, binds the soul to earth, and the man

who attentively considers its influence upon the mind, who sees the idolatry of the worldling, and how it leads men through scenes of difficulty, of danger, and of guilt, will acknowledge the folly of indulging in the 'love of money.'

Riches also are an uncertain treasure. A succession of losses often undeceives him who anticipates prosperity; and the great truth that to temporal enjoyment death assigns a limit, renders such enjoyment of little value. Life and wealth can have no supreme attractions for him who suitably meditates upon the condition of man, who remembers that death is ever at hand, and will one day surely terminate his existence.

There are other reasons which should prevent a human being, in consideration of the future, from permitting himself to take encouragement because his earthly prospects are bright. God hath appointed a day, in which he will judge the world in righteousness. To this judgment all are hastening. It is here that the destinies of all will be determined, and that forever.

With such a prospect before him, how can a man rejoice, because in his progress to this tribunal, he wears a better garment, is nourished by more dainty food, or proceeds in a smoother path, than others, who are likewise hastening to the consummation of their destiny. Is he proceeding to the climes of bliss, are these worthy to command his attention from those rivers of pleasure, whose blissful murmurs already fall upon his ear? Is he marching to the world of woe, what satisfaction can it give him, while lifting up his eyes, being in torment, to remember that in this life he received his good things?

To our spiritual condition then let us turn, as the subject to which our attention should, at such a season as the present, be directed in a peculiar manner. It is with respect to this condition that we should be sorrowful or joyful. Here we ought to be able to take encouragement—with David

we should encourage ourselves in the Lord our God.

To encourage one's self in God, has already been shown to consist in doing his will, and leaving with joy all events at his disposal. As then we can derive no encouragement respecting the dispensations of God concerning us, while we are in a state of alienation from him, let us briefly enquire what is necessary to be done, in order to be in a state of reconciliation and favour.

"*He* (that is God) commandeth all men every where to repent.—And this is the will of God, that they should believe on him whom he hath sent." Jehovah therefore, requires us to exercise repentance and faith, duties whose nature and importance have often been explained. These exercised, he receives the subjects of them into favour. Mansions of bliss, and rivers of pleasure are provided for all who here walk by faith, and not by sight.

To christians then we would say: your lot is appointed by your Creator. The path of life before you may appear rugged and difficult, but it is short. Indulge in no undue anxiety. He who feeds the sparrow will give you sustenance. He who clothes the lily will not leave you without raiment. Trials you may endure, but even these shall be converted into blessings.

By enlarged and correct views of the providence of God, you will arm yourselves against the trials of life. This providence is ever employed for the execution of those great and precious promises which are made to the believer in Jesus. Go on then without fear in the journey of life; proceed with calm serenity amid the dangers which may surround you, encouraging yourselves in the Lord your God.

Happy the man who sees a God employed
In all the good and ill that checker life!
Resolving all events, with their effects,
And manifold results, into the will
And arbitration wise of the Supreme.

If any, whose eye rests upon these

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pages, are sensible that they are sinners, to them we would say: in the Lord your God you cannot encourage yourselves: and there is for the children of men no other source of consolation. It is he who assigns the limit to human life. It is he who gives the bright or the gloomy colouring to every scene through which you may pass. Neither yourselves, nor all the powers you can summon to your assistance, can determine any event, whether relating to your continuance in life, or to the circumstances under which life may be continued. To him who directs the concerns of men, of individuals, you are enemies. While continuing impenitent, nothing has a just power of giving you encouragement respecting your future condition.

Your property, your health, your life, are not yours for a single moment beyond the present. Seriously consider your condition, and conduct in such a manner, that, if when the year has revolved, your death shall come up with the recollections of it, those who drop the tear of affectionate regret may be enabled to thank God that they mourn not as those who have no hope. E.

For the Christian Spectator.

On the Imprecations of David.

In what manner shall the imprecations of David in Ps. v. 10, and in other places, be reconciled with the spirit of piety, and the inspiration of the Psalms?

Psalm v. 10. "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."

HAMMOND, Horne and Scott, construe this passage, and all similar passages in the Psalms, as mere predictions. "The original verbs," say they, "might be translated in the future tense." But it is found, upon

examination, that a very considerable part of these verbs are in the imperative mood. These are mixed so promiscuously with those that are in the future tense, and both are so frequently employed to express the same thought, that identity of use may be fairly inferred. All are doubtless either predictions or imprecations.—And since, according to Hebrew usage, the future, in innumerable instances, becomes imperative, and the imperative never, at least in no case resembling those in question, becomes future, it follows that our translators were correct in rendering these verbs uniformly in the imperative. The fact that the writers of the New Testament quote the passages under consideration as imprecations, places the matter beyond a doubt.

Some insist upon construing those passages, in which the future tense is used, as predictions, though the rest be regarded as imprecations. Apply this principle to the verse before us, and what will be gained? “Destroy them,” and “cast them out,” both in the imperative in the original, are expressions of stronger import than “let them fall,” which happens to be in the future. A mind burdened with difficulty on this subject, would find no relief from reading the latter phrase as a prediction, “they *shall* fall,” if the two former must stand as they are.

Others, regarding all the passages in question as imprecations, consider them as marks of imperfection in the character of their author; and rank them with those in which Job and Jeremiah curse the day of their birth. But the latter are accounts of solitary facts left on record, just as Aaron’s idolatry and David’s adultery are; whereas the imprecations in question run through almost every Psalm of David’s composition, and, if marks of imperfection, they are more; they are proofs of a great and constantly besetting sin. Why then did his pious soul never mourn over this sin, in strains as deeply penitential, as any in the fifty-first Psalm? And why did

he not manifest his penitence by retracting his words? They who adopt this explanation, adduce Balaam as an instance, in which a man entirely wicked spake by the inspiration of God. God might indeed compel Satan to bless, when he meant to curse; but surely this does not prove that he would suffer one of the most distinguished writers of the Sacred Canon, to be constantly mingling expressions dictated by private revenge with divine truths, in such a way as to mislead the honest reader.

It is now time to seek for some solution of the difficulty, presented by the imprecations of David, more satisfactory than any to which allusion has been made.

If we take the inscriptions of the several Psalms as genuine, when they accord with the matter—but more especially, if we peruse the Psalms that are known to be David’s, with this object in view, we shall find that the imprecations respect, primarily, sometimes the idolatrous heathen, and sometimes rebellious and treacherous Israelites.

First. How can David be justified in praying for the destruction of the idolatrous heathen?

He was the anointed of Heaven, set upon the throne of Israel by the manifest and direct election of Jehovah. God’s command to his chosen people, with respect to the nations that troubled them, was, *cut them off*. Disobedience to this command had been punished with signal judgments, before David was called to the throne. Such an act of disobedience, was the immediate occasion of the kingdom’s being taken from his predecessor, and given to him, as one disposed to yield implicit obedience to all the commands of God. Being thus called to lead the people of God, in the work of executing his wrath upon his enemies, it would have been inconsistent in him not to pray for success. Who can doubt that Joshua prayed for the destruction of the Canaanites, when he was acting under the commission and guidance of Jehovah, in march-

ing against them? There may be no imprecation of his on record, nothing being left of him but a history in prose. And who would know any thing of David's imprecations from his history? In Psalms only, the public prayers and anthems, are imprecations found; and in these they are found, in various parts of the Old Testament. Since, then, God had made David an instrument, in executing his sentence of excision on the idolatrous heathen that troubled his own people; and since it is absurd to suppose that God would make an action a duty, and then make it a sin to pray for the performance of that action, no difficulty remains with regard to those imprecations which respect the idolatrous heathen. But this class comprises a larger portion of the whole, than the first appearance indicates; for instance: the fifty-ninth Psalm would seem, from its inscription, to relate to the persecuting Saul; and yet twice, in the course of the Psalm, the heathen are mentioned as the object of its imprecations.

Secondly. How can David be justified in praying for the destruction of rebellious and treacherous Israelites?

If these imprecations can be defended from the charge of personal enmity, they will stand on the same ground with those which respect the heathen, and admit of the same solution; for rebels and traitors are always treated as in league with foreign foes, and as the more guilty of the two.

1. That David spoke from personal enmity can, in no case, be inferred from his using the pronoun "my;" because, when speaking of the heathen, he says, "*my* enemies," and not "*our* enemies," just as an eastern monarch would naturally speak.

2. That David did not pray for the destruction of domestic enemies merely because they were *his* enemies, may be presumed from his identifying his cause with the cause of God; and his enemies with the enemies of God; and it is worthy of remark that almost every imprecation

is accompanied with some reference to rebellion against God, as the reason of its being uttered. See the verse placed at the head of these remarks for an example. It is objected by readers who are unacquainted with the original language, that the prosperity of Zion on the earth did not require David to pray that her enemies might be sent to hell; and *that* prayer, therefore, could be dictated by no motive, but deep-rooted personal hatred. This objection is founded on the fifteenth verse of the fifty-fifth Psalm: "Let death seize upon them; let them go down quick into hell." The objection is obviated at once by the fact that when our translation was made, the word *hell* had not lost its primitive meaning. The word is Saxon, signifying originally *a dark cavern*, and thence *the region of the dead*. The Hebrew word, here translated *hell*, is שְׁאוֹל, which is uniformly used as synonymous with the Greek *αδης*, meaning the common receptacle of the dead. See Ps. xvi. 10, Isa. xiv. 9, Rev. xx. 14. "Let death seize upon them; let them go down quick into hell," means therefore simply temporal destruction. It is the same idea repeated, according to the doctrine of parallelism; a doctrine, the importance of which in the interpretation of Hebrew poetry, Bishop *Lowth, in his own elegant way, has clearly illustrated and established.

3. That David did not pray for the destruction of domestic enemies from personal animosity, may be inferred from his private character. While he was in a private station, how often did he spare the life of Saul, his most deadly enemy, when Providence had placed it in his power. Witness his conduct towards the raving Shimei. When false witnesses rose up against him, and rewarded him evil for good, he behaved himself as though he were their friend or brother.

4. We must allow a secondary sense to most of the Psalms; at least to those that are quoted in the New

Testament. David being the most eminent type of Christ, his prayers for the destruction of the enemies of Israel, a type of Christ's spiritual church, are quoted as the prayers of Christ for the destruction of the incorrigible enemies of him and his kingdom. For instance: the one hundred and ninth Psalm, which contains the strongest and most unqualified imprecations to be found in the whole book of Psalms, is quoted by Peter as relating to Judas, though it was doubtless written with a primary reference to Ahithophel. The verse quoted is the eighth: "Let his habitation be desolate, and his office let another take." The quotation is made in the twentieth verse of the first chapter of Acts.

Now who can tell how much of the strength of David's imprecations belongs more appropriately to their secondary application?

To conclude. If we take into the account the age in which David lived, as being but the infancy of revelation, the dawn of the full and perfect day of the gospel, and if we give due weight to the arguments that have now been advanced, namely, the command of God to his chosen people to destroy their enemies—the office of David as being anointed by God to defend his people—his private character—his being the most eminent type of Christ, and his imprecations being quoted by the inspired writers of the New Testament, as having an ultimate reference to the enemies of Christ and his spiritual Israel—there will remain no reason for hesitating to pronounce the imprecations in question, consistent with the spirit of piety and the inspiration of the Psalms.

This conclusion gives liberty to no others to pray for the destruction of their enemies; for no others are placed in the circumstances in which David was. Moses and Joshua, and indeed most of the distinguished saints among the Jews, *were* placed in circumstances similar in many respects to those of David; and this accounts for the occasional expressions of the

imprecatory kind, found in various parts of the Jewish Scriptures. Imprecations are violations of the express precepts of the gospel, and inconsistent with the general spirit of christianity. A christian may pray that God would thwart the designs of the wicked, formed against the church; but this he may do, and at the same time pray for their repentance and salvation, instead of their destruction. On account of the fact that imprecations are contrary to the spirit of christianity, Doctor Watts is fully justified in altering the imprecatory passages in the Psalms, so as to make them refer to sins rather than to sinners, in order to accommodate them to the situation of christian assemblies; though Bishop Horsley, in his zeal to defend the more ancient and literal versions, has denounced these alterations as "the meretricious ornaments of modern poetry." The verse that stands at the head of these remarks in the Scotch version, reads thus:

"O God, destroy them; let them be
By their own counsel quell'd:
Them for their many sins cast out,
For they 'gainst thee rebell'd."

If this be not a prayer for the destruction of sinners, it is difficult to see that it has any meaning. These remarks will be closed with the same verse from Watts.

"Lord, crush the serpent into dust,
And all his plots destroy:
While those that in thy mercy trust
Forever shout for joy."

W. C.

For the Christian Spectator.

Exposition of Matthew xxii, 41—46.

CHRIST met with much opposition in the course of his public ministry. In general, his opposers began by asking some question, which in their opinion was difficult to be answered. Their object was to betray him into some inconsistency in his answers, or to perplex and confound him, that they 'might have whereof to accuse him.'

In the following portion of scripture, we find him beginning a conversation with the Pharisees, by proposing to them a question which respected himself. "What think ye of Christ? whose son is he?"*—The Pharisees admitted the divine authority of the Old Testament; professed to hold it in high estimation, to receive the prophetic parts relating to the Messiah, his advent, and kingdom; and from their knowledge of these, they were anticipating the Messiah's coming and kingdom.—Christ with perfect knowledge of their belief and professions, began with the question;—"What think ye of Christ?"—Obviously this, to them, was a pertinent question, it implied that they had studied the prophecies contained in their scriptures, and had formed from them some opinion of the character of Christ.—"What think ye of Christ?—whose son is he?" In other words what are your views of the Messiah? From what family is he to spring?—In reply to the first question, "they say unto him, the son of David." It was the received opinion among the Jews, that Christ was to spring of the family of David, i. e. in the line of genealogical descent from David. The prophecies of the Old Testament made known, that he was to spring from the tribe of Judah, and from the family of David, and that he should be born in the city of Bethlehem.—Accordingly in John's Gospel, (vii, 42,) we find some making enquiry thus—"Hath not the scriptures said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" It will be remembered that Bethlehem was the place where David was born, and where he lived until he was elevated to the throne. The Pharisees therefore correctly and without hesitation replied, that Christ was the son of David? On receiving their answer, in reference to one of the prophetic Psalms, he said—"How then doth David in spirit call him Lord, say-

ing, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." Next comes the perplexing question—"If David then call him Lord, how is he his son"?

The following things may be remarked:—

1. That the Pharisees considered the prophecy applicable to Christ.—It is contained in the 110th Psalm, which is entitled a psalm of David, in which the Psalmist describes the reign of the Messiah. He begins thus, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Here David calls Christ his Lord;—the Lord said unto my Lord. *The Lord* here denotes God, the Father, and in the original is (יהוה) Jehovah, who is represented as addressing Christ, whom David calls in relation to himself, *my Lord*. That the Pharisees applied this prophecy to Christ is evident from their silence. They were confounded at the use made of it, and had it been possible for them to have denied its pertinency, they would have availed themselves of this alternative.

2. It is evident from the words of Christ, that David was influenced by the spirit of God. "How then doth David in spirit call him Lord?" The phrase *in spirit*, may mean under the guidance of the Spirit, when inspired to declare his character and to foretell his future triumphs. It seems that Christ took it for granted, and as being also admitted by them, that David spake and wrote, as he was moved by the Holy Ghost.

3. The Pharisees correctly understood one part of the prophecies, relating to the person of Christ; and according to their knowledge, they correctly answered one question.—Assuming or admitting this truth, Christ proposes a second question.—*How then doth David in spirit call him Lord? if David then call him Lord how is he his son?* It is a truth; that David has called him *Lord*? You assert, that he is son of David. How can he be both the Lord of Da-

* The whole portion may be read here.

vid and son of David? The Pharisees could make no reply: both truths were taught in prophecy, and therefore they could not consistently deny either: yet how he could be son of David, and at the same time Lord of David, was to them unaccountable. No man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

It does not appear that Christ was ever after troubled with questions from his opposers.

But the question of Christ to the Pharisees claims a more particular answer—*How is he then the son of David?* We answer, he is son of David, because he was born in the line of descent from David. The phrase, *son of David*, has respect to his humanity. The Messiah was to be man, uniting in his person all the properties of human nature, sin excepted. Accordingly he had a human body and human soul, was born of the family of David in fulfilment of the predictions of the Old Testament, and as man passed through the same changes and manifested the same properties as other men. He ate, drank, slept, grew in *stature*, and increased in *knowledge* as other men; and in respect to his humanity, he was a complete man, and was properly styled son of David.

But the expression *Lord of David*, presents him in another point of view, and is predicated of him in reference to another part of his character. He is divine, because he possesses the attributes of the divine nature, and in reference to this nature, and in illustration of these attributes, he is styled *Lord of David*. David does not call him Lord, as man simply, but as *God-man*, the Divine Saviour, uniting in his person divine attributes with human attributes. This constitution of the person of Christ is the mystery of the incarnation. The Pharisees did not appear to understand it; and probably it was the design of Christ to point to it, in referring to both parts of his character, as described in prophecy.

From this portion of scripture, we learn on the one hand, the error of those, who deny the Divinity of Christ, and on the other, the error of those who deny his humanity.—Both errors result from the same source, which is a deliberate neglect of some part of the representations of the Bible concerning him. Many admit, that *he is son of David*—a complete man, uniting a rational soul with a human body; and some of this class, will admit, that he was an extraordinary man, perfectly holy, and called to fill an extraordinary office, yet they can go no further.—While their minds are absorbed with this view of his character, they boldly reject that view of him, in which he is exhibited as *Lord of David*. The other class of errorists, dwelling on the latter view of his character, receive all the evidence in favour of his Divinity, and reject that in proof of his humanity. In our view, the scriptural proofs of his humanity are no less convincing, than those of his Divinity. We have the same evidence that Christ was a human being, a complete man, as we have that Paul was, or Peter, or any other one of the Apostles. The evidence of his Divinity, (i. e. that he possesses all of those attributes which belong to the Supreme Being,) does not disprove his humanity, any more than the evidence of his humanity disproves his Divinity. In admitting the evidence of his Divinity, and in acquiescing in this part of Christ's character, we do not necessarily reject the other part of his character. We may be fully convinced that he is *Lord of David*, and Lord of all, and yet be equally confident, that he is son of David, that he possesses a nature like our own, that he is able to sympathise with us in our sufferings, and that having been tempted in all points, like as we are, he is able to succour us when tempted.

Again, we learn the mysterious constitution of the person of Christ. His character is different from that of any other character, of which we

have knowledge in the universe: and he sustains a different office from that of any other being. The mysterious union of the two natures in his person is the wonder of the universe. How he is both Divine and human, God and man, is to us a profound mystery. It is the mystery, which forms the stumbling block in the minds of many when reading the representations of the Bible concerning Christ. He is beyond the power of human investigation. The common reader of the Bible may have as much knowledge concerning it, as the most acute philosopher. The Apostle Paul calls it the mystery of godliness.—“Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the word, received up into glory.”

Nearly all the objections to the character of Christ arise from the mysterious constitution of his person.—Against this is pointed the whole artillery of unbelievers: yet sound philosophy has no claims to urge against it, for it is not the object of philosophy to explain mysteries, or to investigate that which cannot be understood. The philosopher does not extend his researches into the nature and essence of things. The substratum of bodies, the mode of existence in every kind of life is as truly a mystery to the philosopher, as to the plain unlettered man. *Neither has any knowledge of it.* But the philosopher is concerned with the external properties of bodies—with the phenomena of matter, and the phenomena of mind. To find out these and arrange them in their classes, form the province of his investigations.—Admitting this to be the object of true philosophy, it is obvious, that the philosopher, in investigating the character of Christ, will come to the same conclusion concerning the mysterious constitution of his person, to which the common reader of the Bible is brought. In the representations of the Bible, he finds two distinct classes

of attributes manifested by Christ—on the one hand, he finds all the phenomena, the known properties of human nature, and on the other, the attributes, works, names and claims of divine nature. Now it is obviously philosophical to infer from the consideration of these two classes of attributes, two distinct natures, and to refer the two distinct classes of attributes and actions to the mysterious union of the two natures in his person. This is philosophical reasoning, and we introduce it to shew, that they who admit the mysterious union of two natures in the person of Christ are not to be charged with inconsistency and absurdity. They reason with as much consistency as the philosopher in any branch of natural science.—The fact, that they cannot explain this mystery throws no objection in the way of their belief. The evidence on which their belief rests is as conclusive, as if the mystery could be penetrated by the human intellect.

All nature is full of mystery. Man is a mystery to himself; the union of two natures in his person is as complete a mystery as the union of the divine and human natures in the person of Christ. Our readers, we trust, will agree, that it is unphilosophical to urge objections against the character of Christ, on account of the mystery attending his person; yet if objections are urged on this ground, they who urge them, to be consistent, ought to reject mystery in every subject.—Let it then be assumed, as a first principle in moral science, (as indeed it is by many of our modern freethinkers) that we are not to believe any truth which we do not comprehend, or fully understand. We at once plunge into universal scepticism, for we are surrounded with mystery on all sides.

We would ever caution the readers of our pages against the admission of this principle in their reasonings upon the truths of revelation. The powers of the human mind are limited: we may be absolutely certain of many truths, which we cannot fully com-

prehend. While we investigate the truths of revelation, we would receive its entire testimony concerning the Divine Redeemer. In full confidence in this testimony, we would rejoice in him as our wisdom and righteousness, and commit the keeping of our souls to him, not as a man simply, not as a creature simply, not as a dependent being, but as the almighty, all-sufficient, divine, and infinitely benevolent Saviour. In prospect of the glories of the upper world, and in hope of participating in the joys of the redeemed, we would hold our hearts and our voices in requisition, and in our humble strain, we would unite with the myriads of the heavenly worshippers, in their anthem in honour of Christ, 'saying, worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.'

O. P. S.

For the Christian Spectator.

Further remarks on Matt. xi. 11. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.

THIS is what Walker calls a loose sentence. Reduced to a more compact form, it would stand thus: *John, though greater than any preceding prophet, is yet inferior to a secondary one, under the new dispensation.* The sentence, even when thus expressed, is, I acknowledge, like most others, detached from their connexion, not in itself sufficiently definite. The principal reason perhaps here is, that it does not appear *wherein* John was superior to those before him, and inferior to those after him. This want must be supplied from the context and the attendant circumstances. By consulting these, we shall find that the penmen of the law, and the ancient prophets, merely *prophe- sied*,

that is, spoke of the gospel times as yet future. See verse 13.—John, on the contrary, saw and conversed with the Messiah, and was his fore-runner to prepare the hearts of the Jews for his reception. See verse 10. But the apostles of Christ were still more highly favoured. They enjoyed the personal instructions of our Saviour, were witnesses of many interesting events in his life, of which John the baptist was not, and of course were much more fully initiated in the things pertaining to the kingdom; and all this at a time when the greatest anxiety was manifested respecting the new doctrine, and the mass of *common* people laid hold of it almost by violence. See verse 12. and compare Luke vii. 29. which is introduced by our Saviour in exactly the same connexion, and is, I apprehend, explanatory of Matt. xi. 12.

In favour of the above explanation it may be observed, 1, that *εγρηγεται* (has risen) is in the *past* time, which shows that those who had *preceded* John, were spoken of.

2. That *εγχειρομαι* is too formal a word to be used of ordinary men. It is generally applied to kings, prophets, or others who are distinguished from their fellow men. See, for example, John vii. 52. Matt. xxiv. 11. 24. Luke i. 69. Acts xiii. 22. This may account for the omission of *προφητης* after *μετ' αυτων*; but the insertion of *προφητης* in the parallel passage, Luke vii. 28. removes every doubt that this word is to be supplied in the sense.

3. That no peculiar force is to be attached to the phrase *γεννητοις γυναικων*, (born of women,) it being a mere periphrasis for *men*. The two expressions are evidently synonymous in Job, xv. 14. "What is *man* that he should be clean? and *he that is born of a woman*, that he should be righteous?" Also, Job, xxv. 4. xiii. 1. The phrase cannot have been intended to exclude our Saviour, as a late writer* appears to suppose, especial

* Christ. Spect. for October, p. 512.

ly as he was already excepted by the use of the past tense, (ἐγγεγραμ.)

4. The word *μειζων*, even when restricted to persons, has various significations. Sometimes it denotes greater in age or stature; as, Rom. ix. 12. Sometimes, perhaps, *more eminent in piety and holiness*; but frequently, greater in dignity and station. See John, xiii. 16. xv. 20. 1 Cor. xiv. 5. Heb. vi. 13. Luke, xxii. 24. The first of these is entirely irrelevant. The second has no support from the context. The last signification suits the connexion, and may be given to *μειζων* in both cases where it occurs.

5. The least, (ὁ μικροτερος) rather the less, that is, one of secondary rank in the kingdom of heaven, should probably be restricted to religious teachers, because, in the first place, the subject of discourse was the dignity of the prophetic character; and secondly, because our Saviour having those constantly before him who were educating to be ministers, might very naturally be supposed to have had them in view. In discourse, a single inflection of the voice, or direction of the eye, might have made the whole perfectly plain. But the context, I apprehend, was sufficient of itself. The second reason will also lead us to restrict the words to the contemporaries of our Saviour. Those he must principally have had in view. That his words have been recorded, and can, considering the bare letter, be applied to others, must be regarded as an incidental circumstance. Concerning the propriety of such application, we must judge from the reason of the case. The writer referred to above, supposes Christ to call himself the least in the kingdom of heaven. This does not follow from the circumstance that David (Ps. xxii. 6) calls himself a worm, nor from the fact that Christ took upon him the form of a servant, (that is, a servant of God,) and that he came to minister (that is, to be useful,) to the wants of men. There is nothing really degrading in all this. If he appeared contemptible in the view of the Jews, the disci-

ples of the despised Nazarene would, I suppose, have been so to an equal degree. But my principal objections to the explanation in question, are, first, that Christ, though often mentioned in connexion with the kingdom of heaven, is hardly said to be *in* it, much less, to be the *least* in it: secondly, our Saviour had already implied his superiority to John, his forerunner, in the 10th verse, and the designation of himself by such a title on this occasion, would appear unworthy of his dignified character.

The interpretation, however, which these remarks are designed to oppose, has been advocated by very respectable critics. Euthymius Zigabenus, a Greek monk of the 12th century, comments on the passage thus: "Christ calls himself the less, because he appeared so to the Jews. For they thought John the baptist superior to Christ, because he had incurred himself to an austere life in the desert; but they reproached Christ for conforming to the world. He is who less, say Christ, who seems less than John, has greater power than he in the kingdom of heaven, since he is not only man, but also God." But I see no reason why our Lord, who had so often assumed and implied his superiority to John, should go back to assert it. Nor does the contrast of John and our Saviour appear to be the prominent object of the discourse. They are indeed contrasted in verses 18 and 19; but the object there evidently is, not to disparage either John or our Saviour, but to reprove the Pharisees for giving credence to neither.

It may be useful to give the sense of the whole paragraph. Matt. xi. 2—19.

John the baptist, like the apostles, probably had imperfect views of the new dispensation. Impatient at our Lord's delay in publicly acknowledging himself as the Messiah, anxious to see the good cause flourish, to which he had devoted his life, disappointed that the authority of the Messiah, whose forerunner he had been, was

not established with some marks of external greatness, and hoping, perhaps, himself to be liberated from confinement, he sends a message to Christ. Art thou the Messiah? Do you not give us, by your conduct, reason to doubt it? Verses 2, 3. Jesus answers in substance thus: Actions speak louder than professions. My doctrines and works, if men will attend, are sufficient to demonstrate my true character. More haste in making a public acknowledgment would be injurious. Happy is he that takes no offence at the prudence of my conduct, and that my kingdom is not accompanied with external splendour. Verses 4—6.

After the departure of John's disciples, Jesus addressed the multitude, who had been admirers of John, and were surprised, perhaps, at his strange message. What went ye out into the wilderness to see? a reed shaken with the wind? Not at all. John is not a fickle inconstant person, as you might suspect from hearing his message. But what went ye out for to see? an effeminate courtier, bending his conscience to the will of his prince? Not at all. John inured himself to hard living in the desert, and you well know the cause for which he is now imprisoned. But what went ye out for to see? a common prophet, like the many you have already had? Not at all. John is the messenger of whom Malachi spoke, who was immediately to precede the Messiah. Verses 7—10. His allotment is more honourable than that of any preceding prophet, yet the dignity of God's ministers is hereafter to be more exalted. Verse 11. For great eagerness has begun to be exhibited in reference to the new dispensation, and vast multitudes press into it. Verse 12. Comp. Luke, vii. 29. The law and prophets only, foretold these things. Verse 13. If ye will credit it, this is the second Elijah, of whom the prophet spoke. Let him that hath capacity to understand these things, reflect upon them. Verses 14, 15.

Our Saviour then turns his thoughts to the pharisees and lawyers, whose conduct, as St. Luke informs us, (chap. vii. 30) was very different from that of the common people.—They rejected the will of God, and the admonitions of John the baptist. To what, said our Lord, shall I compare these pharisees and lawyers? They are like fretful children, whom their more pleasant companions could not persuade to join in any of their amusements. Verses 16, 17. John came neither eating nor drinking, like other men, and they say he is mad. The son of man came, eating and drinking like other folks, and they accuse him of excess, and of keeping the company of the profligate. But it cannot be expected that my conduct, and that of John, however wise and virtuous, should be approved, except by those who are wise and virtuous themselves. Verses 18, 19.

U. V.

P. S.—Permit me, Mr. Editor, to subjoin a note in reference to the communications of T. H. D. in your number for October. I would congratulate your readers that the principles of sober interpretation have found so able an advocate as that writer. I would rejoice with him in the hope that the time is not far distant, when "a liberal and enlightened criticism" shall generally prevail. His communications, I have no doubt, may contribute much to this desirable end. I would, however, propose a query, whether this able writer, in his observations on the parable of the ten virgins, (p. 506) is correct in saying, in opposition to Dr. Clarke, that the foolish virgins did not provide themselves with oil. Does the 3d verse mean any thing more than to deny of the foolish virgins, what is affirmed of the wise virgins in the following verse? Ought not the phrase *εν τοις αγγειοις αυτων μετα των λαμπαδων αυτων* (in their vessels with their lamps) to be transferred, *εκ κοιτου*, (as the critics say) from the 4th verse

to the 3d, that is, be considered as belonging in common to the two verses? In this way I am able to understand why the foolish virgins afterwards said, our lamps are going out, or will soon be extinguished. I know that the other

idea makes the folly of the negligent virgins more palpable; but will it not detract just so much from the verisimilitude of the parable, on which subject T. H. D. has offered so many excellent remarks. U. V.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

It is the desire of several respectable individuals, to see in your miscellany, a discussion of the following questions, pertaining to ecclesiastical discipline.

1. Can a complaint be maintained on the ground of *general character*, without any specification?

2. Can any person be convicted, except by the testimony "of two or three witnesses" to the *same* overt act?

I submit to your disposal the following discussion, hoping, that if it shall be deemed worthy of insertion, and the reasoning which I have employed be thought inconclusive, some more able correspondent will expose its fallacy, and set the subject in its proper light. CALVIN.

Is the direction of the Saviour, Matthew, xviii. 15-17, binding in all cases of discipline?

This direction is in the following words: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

From these words arises the question—Is the course of proceeding with an offending brother here enjoined, to be adopted when the offence is of a

general and public nature? Though it may seem somewhat remarkable, that such a question should even be proposed, and much more remarkable, that the rule here given should, in our country, be so generally considered as binding in all cases of ecclesiastical discipline; still it is well known that such is the fact. So far as I can learn, this view of the subject is confined to the United States, and is of modern date: it is to be found in no commentary which I have had opportunity to consult; and, from some of the formularies which have come down to us from the fathers of the New-England churches, it appears that they put no such construction on this injunction of the Saviour. From attentive consideration of the words, in which it is contained, I conceive it must appear, that they require no such construction.

The phraseology, "If thy brother shall trespass against thee," denotes that the trespass is committed directly against an individual; from other considerations to be brought into view, it will appear, I trust, that it is also of a private nature. If this is not its application, if a breach of the general laws of christianity is intended, the words of the Saviour must appear ill adapted to convey his meaning; they must indeed seem calculated to lead his disciples into error. Had he designed this direction to be understood in the general, the unrestricted sense, in which it is received by our churches, would he not have spoken so as naturally to convey the idea of a brother's sinning directly against God?—so as obviously to denote *every* breach

of his covenant obligations? A slight variation of this kind, in his form of speech, would have effectually guarded his hearers against the danger of mistake. But the mode of expression now adopted, is precisely such as he might be expected to employ, with regard to a personal offence. Does it not hence appear obvious, that such an offence is the only thing intended?

But on supposition that the trespass is of a general nature, that it does not particularly affect any individual, where is the propriety of the expression, "If thy brother trespass against thee"? Every offence against a fellow creature is a violation of the law of God, and is directly a sin against him; but it is not consistent with the common use of language to speak of sinning against any individual, unless he is immediately affected. Now if my christian brother comes short of his obligations to the Most High, or sets at nought any of his requirements, he may be guilty of aggravated sin, but if his conduct has no direct influence on my person, my feelings, my property, or my good name, should I be authorized to say he has sinned against me? I may be grieved at the exhibition of his depravity, or the dishonour done by him to the cause of truth. I may suffer a measure of disgrace in common with other members of the christian community, but would it not still be improper to assert, that I was the object of this person's offence? Obviously this would not be true, except in an indirect and remote sense. Hence from the form of expression employed by the Saviour in the passage under consideration, we conclude the injunction contained in it must have respect only to an offence committed by one member of the church directly against another.

This conclusion is strengthened by reference to the following words of the Saviour, Luke, xvii, 3, 4: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times

in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." From the similarity of this direction to that Mat. xviii, 15--17, it is manifest that they both relate to the same subject: but it is most obvious that the words just quoted must have reference only to a personal offence. Were the trespass here contemplated, of a general nature, then clearly the forgiveness required must be by the whole church; but the frequent repetition of it enjoined shews this to be impossible, and evinces clearly that the offence in this case must be directly against some individual.

From the fact, that in the passage under consideration, the person offended is required to go to the offender and tell him his fault in secret, I argue that the offence must be of a *private*, as well as personal nature. In such a case it is obviously requisite, that the first rebuke be in private. It is wholly contrary to the spirit of our religion, for members of the family of Christ to publish each other's faults unnecessarily. The very genius and spirit of christianity require that a private and personal injury be first mentioned to him who has committed it; that the person offended make it known to no one, till the offender has had opportunity to make satisfaction. But the Apostle directs Timothy, doubtless with regard to offences of a general and a public nature, "Them that sin, rebuke before all, that others also may fear." But this direction is clearly inconsistent with the command to tell the offender his fault in secret, on any other supposition, than that this latter relates to a private offence. A similar direction is given to Titus: "A man that is an heretic, after the first and second admonition, reject." This man is a public offender—one who sets himself to disturb the peace and harmony of the church. He is to be once and again publicly admonished by the pastor; a mode of treatment materially diverse from that enjoined by the Saviour towards him who trespasses

against his brother. But does not this difference of treatment evince that there is likewise a difference in the offences committed—that while one is of a *public* nature, the other is both *private* and personal? The Saviour does not direct that any public admonition be given to the offender: if, after his offence has been told to the church, he refuses to humble himself and make satisfaction, he is to be accounted as a heathen man and a publican;—in other words he is to be separated from christian communion and fellowship. Not so with a heretic, and, as I conceive, with every public offender: he must be twice publicly admonished before his exclusion from the church. But had the passage under consideration respected a public as well as a private offence, the direction of the Apostle must have been given in a form consistent with that of the Saviour.

The view now taken of this subject derives support from what we learn respecting the practice of the primitive churches. St. Paul, addressing the church at Corinth, concerning the incestuous person, says, “In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” No intimation is here given of any private or public admonition of the offender, nor of any attempt to bring him to repentance previously to his exclusion from the church. This seems to be the only thing which was to be done in order to effect his reformation. It is the opinion of the venerable Andrew Fuller, that in cases of notorious and high-handed sin the offender should be immediately cut off; that even his apparent penitence and humility ought not to prevent his being, for a season, excluded from the communion of God's people. Then, manifestly, the direction of Christ now under consideration, would not, in such cases, be applicable. The

reasons offered above seem to establish the position, that this direction is strictly *binding* in no case, unless the offence is of a private and personal nature. In all other instances the administration of church discipline may be considered as valid, as according with the instructions of the New Testament, though what are usually styled *the first and second steps* be omitted.

Still, however, that which is *lawful* may not be *expedient*. Since a construction different from that given above, has been put on the Saviour's direction respecting the treatment of an offender, and has been reduced to practice by most of our churches if not by all; since public sentiment is in favour of this construction, and no peculiar evil is seen to result from it, an immediate departure from the usual mode of proceeding would probably be unadvisable. Such a departure would excite the prejudices of some; by some would be viewed as a deviation from the instructions of holy writ; by others would be complained of as unkind and oppressive: it would thus impair the influence and authority of the discipline of the church, and might produce extensive mischief. Before a change of this kind could be introduced with safety, the churches must become more enlightened on this subject, and be prepared to act with a good degree of unanimity.

For the Christian Spectator.

Remarks upon the Sermon delivered at the late Instalment at the Tabernacle in Salem, by Lyman Beecher, D. D.

PLEASING, indeed, is the idea expressed in this sermon, that the time is at hand, when christians of various sentiments, *without fear, and undefended, shall dwell safely side by side*. Our hearts respond to the joyful sound of their being no more cause for our standing armed one against another, to resist mutual aggressions: and for wasting that time and strength

which we wish to employ solely for the help of a perishing world, in exertions for our own safety, and the preservation of our dearest interests.

But, painful is the view of the fact, that in the same sermon causes of offence and unavoidable strife among brethren, are thrown out unsparingly, and attended with circumstances peculiarly aggravating. How deeply contrasted are the feelings excited by the messenger who comes thus, preaching peace; but at the same time does not refrain from advancing sentiments, in a very positive manner, known to him to be in opposition to what a great majority of his Presbyterian brethren hold as most dear? I refer chiefly, to what is advanced in this sermon, respecting the constitution of the visible church, and the character and relation to the church, of the children of believers.

Should my brethren who adopt new sentiments, come forward and advance them in the Spectator, or in any such way, they shall be cordially received, and their views be coolly examined; but for them to go from church to church, and from State to State, and avail themselves of public occasions, to decry sentiments believed to be warranted by the word of God, which were the sentiments of our forefathers, and upon which our churches were founded: this can be regarded in no other light than that of sounding the trumpet of war. I agree with the preacher, in the sermon before me, that 'there can be no peace,' and there ought not to be peace, until the spirit of revolution, which regards exclusively the interests of one party, and disregards the feelings and interests of other brethren, 'is frowned into non-existence.' I will pledge myself to this brother, that so long as this spirit stalks abroad, and I can hold a pen, or utter a word, there shall not be peace. I will not fall under his just sarcasm by being one of those 'good natured people,' who by leaving their militia undisciplined, and their posts unfortified, 'would much oblige the invading ene-

my; who, both before and after their subjugation, would doubtless eulogize them, as pre-eminent in liberality and the social virtues.' This sermon has furnished, amply, the apology for my coming forward in the unwelcome way of opposition to a dear brother.

The circumstance that this sermon was delivered at the Tabernacle in Salem, cannot but be noticed as one that aggravates the aggression: *this* is an ancient church; and for nearly two hundred years, it has been clothed with a distinct profession of faith in the covenant of grace, as being made by God with believing parents and *with their children*. In their first covenant, consented to, August 6th, 1629, is this Article: "We do also give up our offspring unto God in Christ Jesus, avouching the Lord to be our God and the God of our children; and ourselves with our children to be his people; humbly adoring the grace of God in Christ Jesus, that we and our children may be looked upon as the Lord's." This church has often renewed their covenant, from generation to generation, and in every instance have expressed their full belief that the children were inseparably connected with the adults in the church state; and so lately as October 30th, 1797, this church adopted agreements, among which is the following: "The children of the church we view and consider as being *holy*, and belonging to *the Kingdom of Heaven*, and such as God claims for his peculiar property: and they are to be watched over, trained up, and treated as church-members, as much as their parents, according to their capacity." Now, when one of our pastors goes into a church thus established, and preaches down their professions, solemn covenants and agreements, what shall we say! Could the most daring revolutionist do more?

I can offer, however, for this subversive attempt, a small apology: it was doubtless known to the preacher, that the senior pastor at the Tabernacle agreed with him in his views; and that he had made attempts to

bring his church off, as to these articles, from their primitive establishment; but it is believed, that with all his talents, and with all the auxiliary strength that has come forward on his side, he has not succeeded so far, to this hour, as to induce them to change, in these respects, their written articles of faith. So true it is, that creeds and confessions of faith 'create a rugged warfare to the invader;' and it is presumed that one generation must pass away, and another generation come, before such a change can be effected: but that time will soon arrive. It is easy to foresee, that if the course of proceeding adopted by some men of high standing and great influence, is not checked by a firm resistance from some quarter, it will not be long before their victory will be complete. With this prospect before us, of having our old articles of faith blotted out, let us see what are the articles to be substituted in their room.

"Baptism in infancy cannot constitute adult membership in the visible church. It neither secures nor evidences the existence of personal holiness in those who are baptized, when they come to years of understanding. And we are not at liberty to suppose, that God has required personal holiness as a qualification for membership in his church, and for purposes essential to its existence, and which unholy men never did, and never will accomplish, and then that he has contravened his own appointment, and insured the defeat of his own designs in organizing the church, by admitting the unholy to membership, by means of a rite administered in infancy."

The old article is, the children of believers are *holy*, and therefore are suitable inhabitants for the holy house. The new article is to be, the children of believers are *unholy*, and their presence in the church will defile it. Which is the most scriptural?

The old article is, the children of believers belong to *the Kingdom of Heaven*; which is a name used in

the New Testament for the church of God; and, therefore, they are to be baptized. The new article is to be; 'The children of believers, when they are baptized, do not belong to the Kingdom of Heaven, and are not fit to be looked upon as members of the church of God.' Which of these articles will bear examination?

I ask; do the annals of the church shew, that her children are of such a character, that their admission to her membership would ensure the defeat of the designs of God in her establishment? Or, on the contrary, does it not appear, that it has been owing to the support which the church has received, chiefly from this quarter, that these designs have not been defeated? It is acknowledged that infant baptism does not secure, nor certainly evidence the existence of holiness of heart in the subject when it comes to adult years. But, neither is this secured, nor certainly evidenced by adult profession. There may be, however, sufficient grounds for a charitable hope that the subjects, in both cases, will prove to be blessings to the church, and such as shall be saved.

"The children of the church baptized in infancy, are the objects of her peculiar care, and if in any sense church members, they are not in any *such* sense, as supersedes the necessity of a credible profession of religion by them when they come to years of understanding. If they are members of the church at all, it must be on the ground of membership in the family of the faithful, so that when family membership ceases, their connexion with the church ceases of course."

Here we see how the new article of faith is to be worded and framed, with an if upon if, *if in any sense church members, and if they are members of the church at all*; and with *such* sense, as leaves the whole matter in doubt and darkness. In how many senses, I ask, may a person be said to be in the visible church?

What denomination is to be given to the different senses in which per-

sons may be said to be in, or to be out of the visible church? Are some to be called half-way members? That sense is exploded. In the nature of the case, there is but one sense, in which a person may be said to be in the visible church. To talk about different senses, in which persons are members of the church, is of no use, except that of confusing the thoughts of people upon the subject.

But a sense is fixed upon before us, 'It must be on the ground of membership in the family of the faithful, so that when family membership ceases, their connection with the church ceases of course.' Of all the senses that I have ever heard guessed at, in which our children may be considered as members of the church, when they are not allowed to be members of the church; this is the most distressing, and yet, this is the positive sense; *it must be*. What believing parent knows in whose family his child will be to-morrow? Poor consolation this! Where are the thousands of the children of believers scattered over the world, orphans and others, in the alms-house on the land, and in the bark on the sea? All are lost as to their relation to the church! When in the providence of God, I was called to the trial of putting out my motherless children, one in one state, and one in another; and carried them from a father's door, and put them out of my arms, struggling with the pain of parental affection; the precious promise that my God, and their God, has made to the orphan, came to my support; 'When my father and my mother forsake me, then the Lord will take me up.' And when I could see them thus taken up into the arms of the great Shepherd of the sheep and of the lambs, my tears were wiped away. But, now I am told by a teacher in Israel, that by this circumstance was lost to them what is of infinitely more value than all the treasures of the world. I deplore this darkness!

This passage is felt to be injurious in another respect, as it is observed

that all those who hold strictly to the membership of infants, are here classed with those, who suppose that such a standing supersedes the necessity of a credible profession of religion by them, when they come to years of understanding.

"I cannot but believe, however, that language more accurate, and less liable to produce mistake and controversy, may be employed, than that which denominates baptized children church members, without intending in reality what is included in the term as applied to adult membership."

The scriptures denominate the children of believers, as being of the *kingdom of heaven*; i. e. members of the Church. We often hear proposed, a modification of doctrines, so that the language may be more accurate, and less liable to produce mistake and controversy; which modification appears to be but little short of that revision of the Bible, which draws the obliterating pen across its doctrinal contents.

I am at some loss to conjecture what was meant by the closing words of the paragraph, "without intending in reality, what is included in the term, as applied to adult membership." The preacher certainly knew that our profession is, that infants and adults are in the church as being all one. Was this said, because it was conceived that there is some inconsistency between our profession and our practise of receiving our baptized children to full communion upon their confession? But, why do we thus practise, and require of them confessions and vows? Because they are entering upon responsible ground, and taking in hand duties of high claims. Why does the authority of your state require oaths of your Governor, and Judges, when they were citizens, as much before, as after, these acts? Because they are to fill responsible stations, and discharge solemn duties. And, why do communities, in times of war and peril, require of their own people, the oath of allegiance? Not to make them members; but to guard

against danger. There is no inconsistency in this matter ; and we have the light of the scriptures to direct us. In the former dispensation, circumcision was not the only requisite for an approach to the passover ; every communicant was to be admitted upon examination, and being found clean. In the celebration of this great feast, in the days of Hezekiah, many did partake without this preparation ; but it was considered as a transgression, although they were men of Israel, and good men too ; and the King prayed for them, saying, *The good Lord pardon every one.*

To hold communion in the body and blood of Christ, is a business in its nature, for which we are in the highest degree responsible ; and when we know that the hand of him who betrayeth the Lord, may be with him on the table, we must feel that it cannot be too strongly fenced.

The views which are offered in this sermon, as to the constitution of the church appear scanty. They seem to embrace little more than what is contained in the voluntary association of religious people for religious purposes. Here, perhaps, is the root of the evil. It was an aphorism of our fathers, often repeated, that they and their children were found in the church state, not by their own acts, but by the calling of God. They therefore entertained high views of that state ; and were filled with wonder, and admiring thoughts of that rich and sovereign grace, which had seated them in such heavenly places. It was this that made them linger there, as though they wished to dwell in the house of the Lord for ever. They were never asked, ‘Are thirty-six hours in a year too much to be devoted for the promotion of the great ends for which every church is founded?’

I wish success to my brother, in his exertions to maintain a strong and *impassable* barrier between the church and the world ; and hope, that whenever he meets the foe, who has laboured long to break down this par-

titution, he will be crowned with victory. But his effort, at the tabernacle was unfortunate. The effect of it, in a great measure, was lost, by his taking a back position, and carrying his fire across his own front line, galling the veteran men, who before his day, had breasted the enemy, and held him in humbling check.

His denying that the children of the church, are members of the church, must be forever fatal to his cause ; for they bear the distinguishing mark of the flock of Christ, and the sign and seal of the kingdom and righteousness of God ; his name is upon them, of whom the whole family in heaven and earth is named ; and numerous, great and precious promises are made to them, in common with all saints ; and the conclusion is most certain, that if they are not in the church, then an entire distinction between the two kingdoms, the church and the world, is not made by the word and ordinances of God.

D. M.

For the Christian Spectator.

A description of the Sandwich Islands.

A cluster of islands extending from latitude $18^{\circ} 54'$ to $22^{\circ} 15'$ N. and from longitude $199^{\circ} 36'$ to $205^{\circ} 6'$ E. from London, discovered by Captain Cook in the year 1778, was called by this name in honour of the earl of Sandwich, under whose administration he made the discovery. The murder of this enterprising navigator, on Owhyhee, the largest of the groupe has always given a melancholy interest to this *really insulated* part of the globe ; and the young heart has often beat with sorrow, as amid the wide expanse of waters the eye met on the map the well known inscription “Owhyhee, the spot where Captain Cook was killed.” These Islands are eleven in number, and with the exception of two, are all inhabited. Owhyhee from the most northern to the most southern extremity is 100 miles long and about 239 in cir-

cumference, and contains 150,000 inhabitants. The whole number in the islands is estimated at 400,000. They are divided into three classes, the Erees or chiefs, those who appear to enjoy a right of property, without authority, and the servants who have neither rank nor property. Property and titles are thought to be hereditary, as is also the government. The king appears to be supreme, but is assisted by the principal chiefs, some of whom he keeps always about his person. He has also a guard of about fifty soldiers at his residence. Crimes are not frequent, being prevented by the strict execution of justice, and the influence of superstition. Tamaah-maah, king of all the islands, except two or three, has made a formal surrender of his sovereignty to the king of Great Britain. He is represented as a great warrior and politician, and a very acute trader. His mode of life is very simple, though the natives pay him the most profound respect. His attention has been much turned to ship-building, and he understands the mode of constructing a ship. He has a navy of about thirty vessels, some of them with three masts, and copper-bottoms. He has purchased a vessel of considerable size from the United States, and gives every encouragement to his own people to engage in navigation. Foreign sailors also receive liberal compensation. The situation of the Sandwich Islands is very favourable for commerce; as all the vessels bound to the North-Western Coast on the fur trade, and also many of those bound to the Coasts of Asia, stop here for provisions, and to make repairs. The natives supply them with the necessary articles and in return receive European manufactures. The present king, however, has found that more profit is gained by exchanging the products of his Islands for silver dollars. Many ships which have not completed their cargoes, return to winter here. A few years since, the king offered to supply the Russian settlements on the coast of America with provisions, for which

furs were to be received in pay.— These he designed to send to Canton, on his own account, and it is said this speculation has actually taken place. Traders have been induced by the advantages offered, to settle in this region, and there is a considerable number of resident whites on several of the islands. By intercourse with these, and with the crews of the ships, the natives have advanced in civilization with much more rapidity than any other inhabitants of Polynesia, and will undoubtedly take the lead in power and refinement. They have made some progress in the mechanic arts, and many of the natives are carpenters, blacksmiths, coopers and tailors. Their lands are well cultivated, and the soil productive. Indian corn has been introduced into the Islands, and horticulture receives some attention. Taro however is the great object of cultivation, and affords the principal source of their food. They possess the art of distilling spirits from this root, and almost every chief has his still. The bread fruit tree grows here and produces an uncommon quantity of fruit; and the sugar cane, which also they use for food, is unusually large. The only quadrupeds found on these islands at their discovery, were hogs, dogs and rats. These were in great plenty, and the flesh of the two former were highly esteemed. Horses, horned cattle, sheep, goats and poultry are now not uncommon here.

The climate is little different from that of the islands in the West Indies in the same latitude. The mountains are numerous, well covered with forests, and some of them very lofty.— Mouna-raa in Owhyhee, is 18,400 feet in height, and may be seen a great distance at sea. They are usually covered with clouds, and produce frequent showers in the interior, while the sea coast is pleasant. The hurricanes so frequent in the same latitudes in the Atlantic, are said not to exist in these islands.

The natives of the Sandwich islands differ less in their manners and

customs from the New-Zealanders, than from their less distant neighbors of the Society and Friendly islands. They live in villages consisting of one or two hundred houses, built closely together without any regularity. The houses are of various sizes, some of them forty-five feet by twenty-four. Some of the better sort have a courtyard neatly railed in, with smaller houses built round it for their servants. Their religion is much like that of the other South Sea Islands. They acknowledge a superior deity who they suppose created the world, and beside him, whom they call Eatoo, they have numerous objects of worship. Their priests have the principal care of executing the laws, and they collect the revenue. The high priest, next in dignity to the king, is treated with much respect, and can procure the sacrifice of any one by representing to the king that it is necessary to appease the gods. The sacrifice of human victims is more frequent in these than in the Society or Friendly Islands, and takes place not only at the commencement of a war—before a battle or any great enterprize, but also at the death of a chief of much note, when the number of victims is regulated according to his rank.—They have their holy days, and their festivals, one of which lasts a month. A sect exists in the Islands who claim the power of praying people to death. When any one incurs their displeasure, they give notice that the homicide litany is to begin, and so great is the effect of imagination on the ignorant and superstitious wretch, that he soon pines away, or is driven to suicide.

A hasty view of the situation and

fertility of the Sandwich Islands, is enough to show the wisdom of an attempt to introduce among the inhabitants the religion of the gospel, and the arts of civilized life. When we consider the value of our trade to the North Western Coast, and our increasing settlements on the shores of the Pacific, especially when we extend our view to a period in the history of this country not far distant, when cities shall line the western shore of the continent no less than the eastern—does it not seem that *policy*, if we leave religious principle out of the account, would dictate to the people of the United States the advantage of taking the lead in uniting these Islands to the civilized world. The natives could not but feel a great attachment to the nation which had bestowed on them the blessings of the mechanic arts, of commerce, of science and of religion. The ease of communication with Asia and America, points out these Islands as the most proper place for a missionary establishment, from which the gospel may be diffused to other idolatrous lands. The present time appears peculiarly favourable to commence the mission; the natives desire instruction; the islands are united under one enterprising chief, who wishes the civilization of his subjects; and by previous intercourse with the traders, the inhabitants have been prepared to estimate with some accuracy the advantages to be derived from teachers and missionaries. As men of business, as patriots, or as christians then, we cannot but say to the missionaries now hastening to these distant shores “go up, and prosper.”

C. Y.

Review of New Publications.

Sermons preached in the Tron Church, Glasgow, by Thomas Chalmers, D. D. Minister of that Church. New-York. Kirk and Mercein. 12mo. pp.

An Address to the inhabitants of Kilmarnock, by Thomas Chalmers, D. D. Minister of Glasgow.

THE name of Chalmers, and his

reputation as an author, are so familiar to most of our readers, and indeed to the reading part of protestant christendom, that any new production of his pen is sure to be received and read with interest and avidity. He certainly possesses a mind of no ordinary stamp. In one of his publications, the first which attracted attention on this side the Atlantic, he has exhibited a familiar acquaintance with these principles of investigation, the discovery and application of which have rendered Bacon and Newton immortal, and a power of applying those principles with irresistible force, to demonstrate the truth and inspiration of the Holy Scriptures. In another, his lofty and vigorous imagination indulges in vast conceptions of the truths and conjectures of modern Astronomy, while those truths or conjectures are shewn not to be in any way inconsistent with the peculiar doctrines of christianity. In some of his smaller productions he descends to paint the scenes of common life, and throws all the rich colouring of his fancy over the tender and affecting pictures of domestic feelings, or turns his reasoning powers to the intricate investigations of political philosophy. But whatever is the subject, he brings to it a mind ardent and vigorous, and an eloquence at once prevailing and captivating. Criticism may indeed detect numberless faults of language and composition, but the public has unequivocally decided that they are insufficient to destroy the pleasure afforded by uncommon excellencies.—If we were to designate *that*, in the mind of Chalmers, which infuses such a charm into his writings, we should mention first, an uncommonly vigorous and glowing imagination, which pours a richness of imagery and colouring over his composition, that fascinates the reader, in spite of its *manerisms*, its redundancies, and repetitions—we had almost said, of its violations of the established rules of grammar and rhetoric. His pictures please, even when brought the second and third time before the mind, with

scarcely the variation of a stroke, or a shade of colouring. In fixing on the *imagination* of Dr. Chalmers, as that which renders his productions universally popular, we do not forget that he exhibits also uncommon reasoning powers, and a glow of pious feeling, which cannot fail to interest readers of a similar character. There are also circumstances in the history of Dr. Chalmers' religious opinions and ministerial life, which add to the interest excited by the general character of his mind. When he was settled as a minister of the gospel in the village of Kilmany, it appears from his own confession, that he was totally ignorant of the first principles of the religion of Christ, and of its power on the heart. He was of course ignorant of the method in which the gospel should be preached to others. For about twelve years, his sermons were no better than moral essays, and produced no better effect; for, in that time, it is not known that his ministry produced a single conversion, or even one instance of that moral reformation which he designed to effect. His efforts, we may presume, were principally directed to the improvement of his own mind, by scientific and literary studies. Report has reached us of the method and means by which he was led to examine and embrace the truth as it is in Jesus; and we should rejoice, if like Scott, (to whose *life* his seems to bear a close resemblance, however great may be the diversity of their native talents and literary acquirements,) he would favour the world with a record of the manner in which he was brought, step by step, from the barren and cheerless region of heresy and scepticism, to the paths of light and life. Interesting as it is to view the exercises of *any* mind, when the convictions of reason and conscience are successfully struggling with its rooted prejudices and favourite errors, we should look with peculiar interest on the conflict in such a mind as that of Chalmers. We are anxious to know from himself, what first suggested the doubt,

or produced the conviction, that all his pre-conceived opinions were erroneous, and especially what moral consideration had power to humble the pride of science and literature, and the still loftier pride of genius and conscious superiority, and to lead their possessor, with the docility of a little child, to sit at the feet of Jesus, and receive the doctrines of grace, and the self-denying precepts of the gospel. It is not merely, or principally to gratify curiosity, however, that we wish to see the process of this mental revolution exhibited to the world. The record could hardly fail to improve the hearts of its readers, and thus become a blessing to mankind. Perhaps the most useful, certainly the most interesting of the publications of Mr. Scott, is the statement of the manner by which his mind was brought back from the abyss of error, to the truth and humility of a genuine disciple of Jesus. Dr. Chalmers, in his address to the inhabitants of Kilmany, on his leaving them to take the pastoral charge of a church in Glasgow, has *alluded* to the change in his sentiments, and has forcibly described the effects of a correspondent change in his preaching. The passage is to us, by far the most interesting in that address, not only for reasons to which we have already alluded, but as affording a faithful record of the different effects of ethical and evangelical preaching; which are substantially the same in every part of the world. We shall make no apology for giving it entire.

"And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his devia-

tions from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to him, as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptances on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Law-giver, whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time. I certainly did press the reformations of honour, and truth, and integrity, among my people; but I never once heard of any such reformations having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependance and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a

delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you: and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."—pp. 308—311.

'The doctrine which,' in the language of our author, 'is most urgently, and most frequently insisted on in the volume of sermons before us, is that of the depravity of human nature, and it were certainly cruel, he adds, to expose the unworthiness of man for the single object of disturbing him. But the cruelty is turned into kindness, when, along with the knowledge of the disease, there is offered an adequate and all powerful remedy.' He could not have selected subjects of more radical importance, or more practical interest to every child of Adam. The doctrine of human depravity, may, in a sense, be said to be the foundation of the christian system, since it is to remove the guilt of this depravity, that the Saviour died, and to restore believers to purity and meetness for heaven, that the Holy Spirit is given to men. Dr. Chalmers, in these discourses, does not attempt to *prove* the depravity of men, by an array of passages from the word of God; but taking the doctrine as there stated, he labours to carry the conviction of this momentous truth to the consciences of his readers, and attempts to make them feel their need of the salvation offered in the gospel. To effect this purpose, he *illustrates* the doctrine in the actual characters of men; and as his discourses seem principally intended for the higher

classes in society, he selects for examination the character of the refined and respectable classes of a civilized and moral population. He does not deny, that among such persons there is much of outward morality and of human virtue, which recommend them to each other, and render them the objects of admiration and love; while, at the same time, their hearts are not right with God, and they are utterly destitute of any one moral quality, on which he looks with approbation. They may 'be guilty of no one transgression against the peace of society'—they may be correct, and regular, and completely 'inoffensive,'—they may contribute 'many a deed of positive beneficence to the welfare of those around them,' and even in 'the strength of their many decencies, and many observations, hold out an aspect of religiousness to the general eye of the world,' and yet there may attach to them a deep and practical *ungodliness*,—a disregard to his authority and a want of love to him, which will stamp their whole character with entire depravity in his sight. He acknowledges also that there exists in the bosom of man 'compassion for the unfortunate, the shame of detection in a thing mean and disgraceful, the desire of standing well in the opinion of his fellows—the kindlier charities, which shed a mild and quiet lustre over the walks of domestic life, and those wider principles of patriotism and public usefulness which combined with an appetite for distinction, will raise a few of the more illustrious of our race to some high and splendid course of beneficence;—and these principles, he contends, would exist, if the belief of a God were expunged from the world,—even if this world could be broken off altogether from the system of God's administration.'

"Here then, you have compassion, and natural affection, and justice, and public spirit—but would it not be a glaring perversion of language to say, that there was godliness in a world, where there was no feeling and no conviction about God?"—p. 98.

"You are just;—right, indispensably

right. You say you have asserted no more than your own. But this property is not your own. He gave it to you, and he may call upon you to give to him an account of your stewardship. You are compassionate;—right also. But what if he set up the measure of the sanctuary upon your compassion? and, instead of a desultory instinct, excited to feeling by a moving picture of sensibility, and limited in effect to a humble fraction of your expenditure, he call upon you to love your neighbour as yourself, and to maintain this principle at the expense of self-denial, and in the midst of manifold provocations? You love your children;—still indispensably right. But what if he should say, and he has actually said it, that you may know how to give good gifts unto your children, and still be evil? and that if you love father, or mother, or wife, or children, more than him, you are not worthy of him? The lustre of your accomplishments dazzles the eye of your neighbourhood, and you bask with a delighted heart in the sunshine of glory. But what if he should say, that his glory, and not your own, should be the constant aim of your doings? and that if you love the praise of men more than the praise of God, you stand, in the pure and spiritual records of heaven, convicted of idolatry? You love the things of the world; and the men of the world, coming together in judgment upon you, take no offence at it. But God takes offence at it. He says,—and is he not right in saying?—that if the gift withdraw the affections from the Giver, there is something wrong; that the love of these things is opposite to the love of the Father; and that, unless you withdraw your affections from a world that perisheth, you will perish along with it. Surely if these, and such like principles, may consist with the atheism of a world where God is unthought of, and unknown,—you stand convicted of a still deeper and more determined atheism, who, under the revelation of a God challenging the honour that is due unto his name, are satisfied with your holding in society, and live without him in the world.”—pp. 98—100.

Our author, desirous of carrying the conviction of this truth to the heart, exposes himself to the charge of diffuseness and even of repetition, by turning the subject before the mind, that it may be seen on different sides and in different lights. Having shewn, in his twelfth sermon, that the Bible every where speaks of the inhabitants of the world as divided into two classes, ‘the vessels of wrath and the vessels of mercy—the travellers on a narrow path, and on a broad way—the children of this world, and the chil-

dren of light—men carnally minded and men spiritually minded,’ he states the difference between these classes, which apparently resemble each other in some ‘superficials,’ to consist in the possession or the want of *love to God*. To illustrate the thought, he holds up to observation a man abandoned to sensuality and selfishness, whose heart is steeled ‘against the atrocity of murder’ for money. Such an one, it will be granted, is destitute of love to God. His conduct proves it. Suppose the character of this monster of cruelty and lust, to be softened down, first by giving him a sympathy, which shudders at the thought of murder—then the more amiable and social feelings, which may render him as lovely as the young man of the gospel, and lastly the most upright and honourable principles. His ‘pulse now beats high with the pride of integrity,’ his ‘every word carries security along with it’—his faithfulness in the walks of business has stood the test of many fluctuations.’ All this process of civilization and refinement may take place, without any change in the state of the heart towards God. There may be, and there often is, with all these amiable and respectable virtues, a total want of love to God—a disregard of his authority, and even an entire forgetfulness of him. Such is not a spiritual man.

“But, if not spiritual, we are told in the Bible, that there are only two terms in the alternative, and he must be carnal. And the God whom he has disregarded in time, will find, that in the praises and enjoyments of time, he has gotten all his reward, and that he owes him no recompense in eternity.”—p. 270.

“We want to guard him against the delusion, that the principle which he has can ever be accepted as a substitute for the principle he has not,—or, that the very highest sense of duty, which his situation as a member of society, impresses upon his feelings, will ever be received as an atonement for wanting that sense of duty to God, which he ought to feel in the far more exalted capacity of his servant, and candidate for his approbation. We stand on the high ground, that he is the subject of the Almighty,—nor shall we shrink from declaring the whole extent of the princi-

ple. Let his path in society be ever so illustrious, by the virtues which adorn it; let every word, and every performance, be as honourable as a proud sense of integrity can make it; let the salutations of the market-place mark him out as the most respectable of the citizens; and the gratitude of a thousand families ring the praises of his beneficence to the world:—If the actor in this splendid exhibition, carry in his mind no reference to the authority of God, we do not hesitate to pronounce him unworthy,—nor shall all the execrations of generous, but mistaken principle, deter us from putting forth our hand to strip him of his honours. What! is the world to gaze in admiration on this fine spectacle of virtue; and are we to be told that the Being who gave such faculties to one of his children, and provides the theatre for their exercise,—that the Being, who called this moral scene into existence, and gave it all its beauties,—that he is to be forgotten, and neglected as of no consequence? Shall we give a deceitful lustre to the virtues of him who is unmindful of his God,—and with all the grandeur of eternity before us, can we turn to admire those short lived exertions, which only shed a fleeting brilliancy over a paltry and perishable scene? It is true that he who is counted faithful in little, will also be counted faithful in much; and when God is the principle of this fidelity, the very humblest wishes of benevolence will be rewarded. But its most splendid exertions without this principle, have no inheritance in heaven. Human praise, and human eloquence, may acknowledge it; but the Discerner of the heart never will. The heart may be the seat of every amiable feeling, and every claim which comes to it in the shape of human misery may find a welcome; but if the love of God be not there, it is not right with God,—and he who owns it, will die in his sins: he is in a state of impenitency.

Having thus disposed of those virtues which exist in a state of independence on the religious principle,—we must be forced to recur to the doctrine of human depravity, in all its original aggravation. Man is corrupt, and the estrangement of his heart from God, is the decisive evidence of it.—Every day of his life the first commandment of the law is trampled on,—and it is that commandment on which the authority of the whole is suspended. His best exertions are unsound in their very principle, and as the love of God reigns not within him, all that has usurped the name of virtue, and deceived us by its semblance, must be a mockery and a delusion.”—pp. 277—279.

Having given so full and so favourable a picture of human virtue, founded on sympathy and social feelings,

but destitute of godliness, our readers may be pleased to see contrasted with it, the benevolence which the gospel requires, and through the Holy Spirit bestows.

“Benevolence may make some brilliant exhibitions of herself, without the instigation of the religious principle. But in these cases you seldom have the touchstone of a painful sacrifice,—and you never have a spiritual aim, after the good of our imperishable nature. It is easy to indulge a constitutional feeling. It is easy to make a pecuniary surrender. It is easy to move gently along, amid the visits and the attentions of kindness, when every eye smiles welcome, and the soft whispers of gratitude minister their pleasing reward, and flatter you into the delusion that you are an angel of mercy. But give us the benevolence of him, who can ply his faithful task in the face of every discouragement,—who can labour in scenes where there is no brilliancy whatever to reward him,—whose kindness is that sturdy and abiding principle which can weather all the murmurs of ingratitude, and all the provocations of dishonesty,—who can find his way through poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles,—who can maintain the uniform and placid temper, within the secrecy of his own home, and amid the irksome annoyances of his own family,—who can endure hardships, as a good soldier of Christ Jesus,—whose humanity acts with as much vigour amid the reproach, and the calumny, and the contradiction of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottages,—and, above all, who labours to convert sinners, to subdue their resistance of the gospel, and to spiritualize them into a meetness for the inheritance of the saints. We maintain, that no such benevolence, realizing all these features, exists, without a deeply seated principle of piety lying at the bottom of it. Walk from Dan to Beersheba, and, away from christianity, and beyond the circle of its influences, there is positively no such benevolence to be found. The patience, the meekness, the difficulties of such a benevolence, cannot be sustained without the influence of a heavenly principle,—and when all that decks the theatre of this world is withdrawn, what else is there but the magnificence of eternity, to pour a glory over its path, and to minister encouragement in the midst of labours unnoticed by human eye, and unrewarded by human testimony? Even the most splendid enterprises of benevolence, which the world ever witnessed, can be traced to the operation of what the world laughs at, as a quakerish and methodistical piety. And we appeal to the abolition of

the slave trade, and the still nobler abolition of vice and ignorance, which is now accomplishing amongst the uncivilized countries of the earth, for the proof, that in good will to men, as well as glory to God, they are the men of piety who bear away the palm of superiority and of triumph."—pp. 279—281.

We cannot avoid adding to this sketch of christian benevolence, certain other characteristics of a good man, which are less obvious to the men of the world.

"It is true, there is much in the character of a genuine believer which the world cannot see, and cannot sympathize with. There is the rapture of faith, when in lively exercise. There is the ecstasy of devotion. There is a calm and settled serenity amid all the vicissitudes of life. There is the habit of having no confidence in the flesh, and of rejoicing in the Lord Jesus. There is a holding fast of our hope in the promises of the Gospel. There is a cherishing of the Spirit of adoption. There is the work of a believing fellowship with the Father and with the Son. There is a movement of affection towards the things which are above. There is a building up of ourselves on our most holy faith. There is a praying in the Holy Ghost. There is a watching for his influence with all perseverance. In a word, there is all which the Christian knows to be real, and which the world hates, and denounces as visionary, in the secret, but sublime and substantial processes of experimental religion."—p. 181.

We had sketched an analysis of the seventh sermon, 'on the folly of men measuring themselves by themselves,' which our author illustrates with much ingenuity and novelty—intending to present it to our readers; but the length to which our remarks have extended, warns us to leave the first part of our author's subject. We would just remark, that the men, whom our author is endeavouring to convince, *must* accompany him in his conclusions to this point, because they are conscious to themselves, that they do thus live without any supreme regard to God—and that their amiable and boasted virtues do not flow from any true love to God, or conscientious regard to his authority and will. Yet they will reluctantly go along with him to the conclusion, that this same character is 'enmity against God.' Yet, if it is granted that there is au-

thority and command on one side, reaching to every action and purpose, and on the other no regard to this authority, but constant disobedience and rebellion—if the whole affections of the soul are required to be supremely fixed on one infinite object, and they are wholly and idolatrously fixed on others—there must be enmity. The demands of God are in direct opposition to the practice of men. Their affections are diametrically opposite to his requirements.

"But when he claims that place in your affections which you give to many of the objects of the world,—when he puts in for that share of your heart which you give to wealth, or pleasure, or reputation among men,—then is not God a weariness? and does not the inner man feel impatience and dislike at these grievous exactions? and when the will of God thwarts the natural current of your tastes and enjoyments, is not God, at the moment of urging that will, with all the natural authority which belongs to him, a positive offence to you?"—pp. 290, 291.

"How would you like the visit of a man whose presence broke up some arrangement that you had set your heart upon; or marred the enjoyment of some favorite scheme that you were going to put into execution? Would not you hate the visit? and if it were often repeated,—if the disappointments you received from this cause were frequent and perpetual,—if you saw a systematic design of thwarting you by these galling and numerous interruptions, would not you also cordially hate the visitor, and give the most substantial evidence of your hatred, too, by shunning him, or shutting him out? Now, is not God just such a visitor? O how many favourite schemes of enjoyment would the thought of him, and of his will, if faithfully admitted, to the inner chambers of the mind, put to flight! How many fond calculations be given up about the world, the love of which is opposite to the love of the Father. How many trifling amusements behoved to be painfully surrendered, if a sense of God's will were to tell upon the conscience with all the energy that is due to it. How many darling habits abandoned, if the whole man were brought under the dominion of this imperious visitor;—how many affections torn away from the objects on which they are now fastened, if his presence were at all times attended to, and he was regarded with that affection which he at all times demands of us!

"This may explain a fact, which we fear must come near to the conscience of many a respectable man, and that is, the re-

coil which he has often experienced, as if from some object of severe and unconquerable aversion, when the preacher urges upon his thoughts some scriptural representations either of the will or the character of God. Or take this fact in another way, and in which it presents itself, if not more strikingly, at least more habitually; and that is the undeniable circumstance of God being shut out of his thoughts for the great majority of his time, and him feeling the same kind of ease, at the exclusion, as when he shuts the door on the most unwelcome of his visitors. The reason is, that the inner man, busied with other objects, would positively be offended at the intrusion of the thought of God. It is because, to admit him, with all his high claims and spiritual requirements into your mind, would be to disturb you in the enjoyment of objects which are better loved and more sought after than he. It is because your heart is occupied with idols, that God is shut out of it. It is because your heart is after another treasure. It is because your heart is set upon other things. Whether it be wealth, or amusement, or distinction, or the ease and the pleasures of life, we pretend not to know: but there is a something, which is your god, to the exclusion of the great God of heaven and earth. The Being, who is upholding you all the time, and in virtue of whose preserving hand, you live, and think, and enjoy, is all the while unminded and unregarded by you. You look upon him as an interruption. It is of no consequence to the argument what the occupation of your heart be, if it is such an occupation as excludes God from it. It may be what the world calls a vicious occupation,—the pursuits of a dishonest, or the debaucheries of a profligate life,—and in this case, the world has no objection to stigmatize you with enmity against God. Or it may be what the world calls an innocent occupation—amusement to make you happy, work to earn a subsistence, business to establish a liberal provision for your families. But your heart may be so given to it, that God is robbed of his portion of your heart altogether. Or it may be what the world calls an honourable occupation,—the pursuit of eminence in the walks of science or of patriotism; and still there may be an exclusion, or a hatred, of the God who puts in for all things being done to his glory. Or it may be what the world calls an elegant occupation,—even that of a mind enamoured with the tastefulness of literature; but it may be so enamoured with this, that the God who created your mind, and all the tastes which are within it, and all the objects which are without it, and which minister to its most exquisite gratification,—this God, we say, may be turned away from with a feeling of the most nauseous antipathy, and you may give the most substantial evidence of your hatred to

him, by ridding your thoughts of him altogether. Or, lastly, it may be what the world calls a virtuous occupation, even that of a mind bustling with the full play of its energies, among enterprizes of charity and plans of public good. Yet even here, wonderful as you may think it, there may be a total exclusion and forgetfulness of God; and, while the mind is filled and gratified with a rejoicing sense of its activity and its usefulness, it may be merely delighting itself with a constitutional gratification,—and God the author of that constitution, be never thought of,—or, if thought of according to the holiness of his attributes, and the nature of that friendship, opposite to the friendship of the world, which he demands of us, and the kind of employment which forms the reward and the happiness of his saints in eternity, even the praise and the contemplation of himself,—if thought of, we say, according to this his real character, and these the real requirements that he lays upon us,—even the man to whom the word yields the homage of virtue, may think of his God with feelings of offensiveness and disgust.

“There is nothing monstrous in all this, to the men of our world, seeing that they have each a share in that deep and lurking ungodliness, which has both so vitiated our nature, and so blinded all who inherit this nature, against a sense of its enormity. But only conceive how it must be thought of, and how the contemplation of it must be felt, among those who can look on character, with a spiritual and intelligent estimation. How must the pure eye of an angel be moved at such a spectacle of worthlessness,—and surely, in the records of heaven, this great moral peculiarity of our outcast race must stand engraven as that, which of all others, has the character of guilt most nakedly and most essentially belonging to it. That the bosom of a thing formed should feel cold or indifferent to him who formed it,—that not a thought or an image should be so unwelcome to man, as that of his Maker,—that the creature should thus turn round on its Creator, and eye disgust upon him,—that its every breath should be envenomed with hatred against him who inspired it,—or, if it be not hatred, but only unconcern, or disinclination, that even this should be the real disposition of a fashioned and sustained being, towards the hand of his Preserver,—there is a perversity here, which time may palliate for a season, but which, under a universal reign of justice, must at length be brought out to its adequate condemnation. And on that day, when the earth is to be burnt up, and all its flatteries shall have subsided, will it be seen of many a heart that rejoiced in the applause and friendship of this world, that, alienated from the love of God, it was indeed in the gall of bitterness, and in the bond of iniquity.”—pp. 291—295.

As it is not Dr. Chalmers' object to shew that those, who are acknowledged by the world to be wicked, are the enemies of God, he derives no part of his argument or illustration of human depravity from men of gross immorality and vice. He scarcely alludes to such, in the whole volume, except in one powerful passage, which our readers will require no apology for our transcribing.

"And how awful to think, that the unreclaimed sons of profligacy, who pour along our streets, and throng our markets, and form the fearful majority in almost every chamber of business, and in every workshop of industry, are thither speeding their infatuated way! What a wretched field of contemplation is around us, when we see on every side of it the mutual encouragement,—the ever-plying allurements,—the tacit, though effectual and well understood combination, sustaining, over the whole face of this alienated world, a firm and systematic rebellion against God! We are not offering an exaggerated picture, when we say, that within reach of the walk of a single hour, there are thousands, and thousands more, who have cast away from them the authority of God; and who have been nerved by all his threatenings into a more determined attitude of wickedness; and who glory in their unprincipled dissipations; and who, without one sigh at the moving spectacle of ruined innocence, will, in the hearing of companions younger than themselves, scatter their pestilential levities around them, and care not though the hope of parents, and the yet unvitiated delicacy of youth, shall wither and expire under the contagion of their ruffian example; and will patronize every step of that progress which leads from one depravity to another, till their ill-fated proselyte, made as much the child of hell as themselves, shall share in that common ruin, which, in the great day of the revelation of the righteous judgment of God, will come forth from the storehouse of his wrath, in one mighty torrent on the heads of all who boast of their iniquity."—308, 309.

Through the whole of this first part of our author's design, his execution of it receives our decided approbation; not that we should have expressed his sentiments, in every instance, in his language; for Dr. Chalmers both possesses the power and claims the privilege, of thinking and expressing his thoughts in a style unlike that of other writers. Neither would we

wish to see the doctrine of human depravity *always* illustrated by an analysis of characters which possess the highest degree of amiable and respectable virtue, compatible with radical ungodliness; but we assent to his statements, as agreeable to scripture and philosophy, and illustrated in a manner fitted to attract attention and produce conviction. We cannot conscientiously say as much in favour of the manner in which he has executed the second part of his design—that of shewing the "adequate and all-powerful remedy" for this depravity—which is offered in the gospel. His *general* declarations on the subject, are indeed agreeable to the word of God. He strenuously maintains, that the blood of Christ, who hath made atonement, apprehended by faith, is the only ground of pardon for the *guilt* of that depravity, and of justification for the sinner: and that the Holy Spirit, given by the Father through the mediation of his Son, is the only means of removing this depravity, and making the sinner meet for the inheritance of the saints in light. His statements on these subjects, are so clear, full and scriptural, that we regret the want of space to exhibit some of them to our readers. But men of cultivated and philosophical minds, like Dr. Chalmers, are unsatisfied with the simple statements of scriptural doctrine. They wish to arrange their opinions into a system, the parts of which shall depend on each other, in a philosophical connection. The various steps by which a sinner is rescued from the dominion of sin, are arranged by the author, according to a hypothetical theory, to which he seems peculiarly attached. He assumes that it is impossible in the nature of the thing, that a sinner under condemnation should love that God, who condemns him and threatens him with punishment. It is not possible, therefore, that any sinner can be reclaimed to the love of God, until *that God* is revealed to him in an attitude of mercy and forgiveness. But as God out of Christ, could not,

consistently with his truth and justice, his faithfulness and holiness, be reconciled to sinners, it became necessary that the Son of God should suffer and make atonement, not only for the justification of the sinner, but to remove also the barrier which effectually prevented the sinner from returning to the love of God. Now that this atonement has been made, God freely offers pardon to every sinner who will accept it, and exhibits himself as a suppliant waiting to be gracious to his offending creatures. Every sinner, who really apprehends God as regarding him with this aspect of mercy, and believes that God in Christ, is thus reconciling the world unto himself, not imputing their trespasses unto them, immediately feels reconciled to God, and enjoys 'that peace of God, which passeth all understanding.' In this tranquility of the soul, there arises the love of gratitude towards this merciful Being, and a desire of doing all his will. But as he finds it impossible, with his corrupt nature, to love God, with a disinterested regard to his character, or with what Dr. Chalmers calls "moral esteem," he prays to God for "the promise of the Father," and, in answer to the prayer of faith, receives the Holy Spirit to abide with him, and renew the image of God in his soul, to enable him to maintain a successful conflict with fleshly lusts, until at length he shall be prepared for the employments of angels, and the enjoyments of the heavenly kingdom.

Such is as correct a view as we can form of Dr. Chalmers' hypothesis. All the exercises of the renewed sinner are thus, in his mind, linked together according to a philosophical process. Holiness and a disinterested regard to God, which is the final end of a sinner's salvation, are created in us by the Holy Spirit, given in answer to the prayer of faith and grateful love. This gratitude naturally rises in the mind, reconciled to God, by faith in him as a pardoning God—and this faith is given by the

Spirit, to *all* who with prayer and diligence read the word of God, avoid every known sin in outward conduct, and perform every known duty. And the death of Christ was necessary, that God might exhibit himself as a pardoning, reconciling God to sinners, and thus render it possible for them to love God; and that he might consistently send forth his Spirit to create the image and the love of God in the hearts of believers. We do not suppose it to be Dr. Chalmers' opinion, that this system is definitely and connectively laid down in the scriptures; at least he has not attempted to establish its peculiarities by an array of passages from the word of God, or even by a single passage critically examined, and logically applied to the subject. It is an hypothesis, suggested by his views of the metaphysical nature of moral exercises, and agreeable, in his view, to the general declarations in God's word. But we are desirous that our readers should hear Dr. Chalmers himself, in favour of his peculiar views of these subjects. And first—that it is *wholly impossible*, for a sinner under condemnation, to love God.

"Strange demand which they make on a sentient being, that even amidst the fears and the images of destruction, he should find room in his heart for the love of complacency! and equally strange demand to make on a sinful being, that ere he admit such a sense of reconciliation into his bosom, as will instantly call forth a grateful regard to him who has conferred it, he must view God with a disinterested affection; that from the deep and helpless abyss of his depravity, he must find, unaided, his ascending way to the purest and the sublimest emotion of moral nature; that ere he is delivered from fear he must love, even though it be said of love, that it casteth out fear; and that ere he is placed on the vantage ground of the peace of the Gospel, he must realize on his character one of the most exalted of its perfections." —pp. 201, 202.

"There appears to be no other possible way, by which a responding affection can be deposited in the heart of man. Certain it is, that the law of love cannot be carried to its ascendancy over us by storm. Authority cannot command it. Strength cannot implant it. Terror cannot charm

it into existence. The threatenings of vengeance may stifle, or they may repel, but they never can woo this delicate principle of our nature, into a warm and confiding attachment. The human heart remains shut, in all its receptacles, against the force of these various applications; and God, who knew what was in man, seems to have known, that in his dark and guilty bosom, there was but one solitary hold that he had over him; and that to reach it, he must just put on a look of graciousness, and tell us that he has no pleasure in our death, and manifest towards us the longings of a bereaved parent, and even humble himself to a suppliant in the cause of our return, and send a Gospel of peace into the world, and bid his messengers to bear throughout all its habitations, the tidings of his good will to the children of men."—pp. 210, 211.

"There is positively no room for it within the bosom of a sentient being, along with the dread, and the alarm by which he is agitated. It is this which explains the recoil of his sinful nature, from the thought of God. The sense of guilt comes into his heart, and the terrors and the agitations of guilt come along with it. It is because he sees the justice of God frowning upon him, and the truth of God pledged to the execution of its threatenings against him, and the holiness of God, which cannot look upon him without abhorrence, and all the sacred attributes of a nature that is jealous and unchangeable, leagued against him for his everlasting destruction. He cannot love the Being, with the very idea of whom there is mixed up a sense of danger, and a dread of condemnation, and all the images of a wretched eternity. We cannot love God, so long as we look upon him as an enemy armed to destroy us. Ere we love him, we must be made to feel the security, and the enlargement of one who knows himself to be safe. Let him take his rod away from me, and let not his fear terrify me,—and then may I love him and not fear him; but it is not so with me."—p. 236.

Secondly—that faith precedes, both in the order of nature, and of time, the exercise of love to God.

"We are far from asserting, that the agency of grace is not concerned, in every step of that process, by which a sinner is conducted from the outset of his conversion, to the state of being perfect, and complete in the whole will of God. But there is a harmony between the processes of grace and of nature; and in the same manner, as in human society, the actual conviction of a neighbour's good will to me, takes the precedence in point of order of any returning movement of gratitude on my part, so, in the great concerns of our

fellowship with God, my belief that he loves me, is an event prior and preparatory to the event of my loving him. So that the primary obstacle to the love of God is not the want of human gratitude, but the want of human faith. The reason why man is not excited to the love of God by the revelation of God's love to him, is just because he does not believe that revelation."—p. 226.

"Thus, then, it would appear, that the love of moral esteem is in every way as much posterior, and subordinate to faith, as is the love of gratitude. That we may be able to love God, either according to the one or the other of its modifications, we must *first* know that God loved us.—We cannot harbour this affection in any one shape whatever, so long as there is the suspicion, and the dread of a yet unsettled controversy between us and God. Peace with our offended Lawgiver, is not the fruit of our love, but of our faith;—and faith if it be a reality, and not a semblance, worketh by love. We have peace with God through Jesus Christ our Lord. And we love much when we know, and believe, that our sins are forgiven us."—p. 238.

"He does not expect from you the love of gratitude, till you have known, and believed the great things that he hath done for you. But he expects from you the offering of an homage to his truth. He does not expect from you the love of moral esteem, till, released from the terror of having him for your enemy, you may contemplate with all the tranquil calmness of conscious safety, the glories and the graces of his manifested character. But he expects from you faith in his declaration, that he is not your enemy,—that he has no pleasure in your death—that in Christ he is beseeching you to be reconciled,—and stretching out to you the arms of invitation."—pp. 239, 240.

"Let us cease to wonder, then, why faith occupies so much the station of a preliminary in the New-Testament. It is the great starting point, as it were, of Christian discipleship. Grant but this principle, and love, with all the vigour, and all the alacrity which it gives to obedience, will emerge from its operation. There is no other way, in fact, of charming love into existence; and the gratitude which devotes me to the service of a reconciled God, and the love of his character, which makes me meet for the enjoyment of him in heaven, can only arise in my bosom after I have believed."—p. 241.

Thirdly—that the love of gratitude immediately springs in the heart, on the exercise of faith.

"As soon as his love of kindness is be-

lieved, so soon does the love of gratitude spring up in the heart of the believer. As soon as man gives up his fear and his suspicion of God, and discerns him to be his friend, so soon does he render him the homage of a willing and affectionate loyalty. There is not a man who can say, I have known and believed the love which God hath to us, who cannot say also, I have loved God because he first loved me. There has not, we will venture to affirm, been a single example in the whole history of the church, of a man who had a real faith in the overtures of peace and of tenderness, which are proposed by the Gospel, and who did not, at the same time, exemplify this attribute of the Christian faith, that it worketh by love. It is thus that the faith which recognizes God, as God in Christ reconciling the world unto himself, lies at the turning point of conversion. In this way, and in this way alone, is there an inlet of communication open to the heart of man, for that principle of love to God, which gives all its power and all its character to the new obedience of the gospel. So soon as a man really knows the truth, and no man can be said to know what he does not believe, will this truth enthrone a new affection in his bosom, which will set him free from the dominion of all such affections as are earthly and rebellious."—pp. 212, 213.

"And thus it is, that the goodness of God destroyeth the enmity of the human heart. When every other argument fails, this, if perceived by the eye of faith, finds its powerful and persuasive way through every barrier of resistance. Try to approach the heart of man by the instruments of terror and of authority, and it will disdainfully repel you. There is not one of you skilled in the management of human nature, who does not perceive, that though this may be a way of working on the other principles of our constitution,—of working on the fears of man, or on his sense of interest, this is not the way of gaining by a single hair-breadth on the attachments of his heart. Such a way may force, or it may terrify, but it never, never can endear; and after all the threatening array of such an influence as this, is brought to bear upon man, there is not one particle of service it can extort from him, but what is all rendered in the spirit of a painful and reluctant bondage. Now, this is not the service which prepares for heaven. This is not the service which assimilates men to angels. This is not the obedience of those glorified spirits, whose every affection harmonizes with their every performance; and the very essence of whose piety consists of delight in God, and the love they bear to him. To bring up man to such an obedience as this, his heart behoved to be approached in a peculiar way; and no such way is to be

found, but within the limits of the Christian revelation. There alone you see God, without injury to his other attributes, plying the heart of man with the irresistible argument of kindness."—pp. 314, 315.

Fourthly—that "the love of moral esteem," or the love of God for the excellency of his moral character, is formed in the heart of every believer, by the Holy Spirit, in answer to the prayer of faith.

"And thus it is, that believing the propitiation which is through the blood of Christ, for the remission of sins that are past, I may feel through him the peace of reconciliation with the Father; and believing that he who cometh unto Christ for forgiveness, must forsake all, I may also feel the necessity which lies upon me of departing from all iniquity; and believing that in myself there is no strength, for the accomplishment of such a task, I may look around for other expedients, than such as can be devised by my own natural wisdom, or carried into effect by my own natural energies; and believing that, in the hand of Christ there are gifts for the rebellious, and that one of these gifts is the Holy Spirit to strengthen his disciples, I may look to him for my sanctification, even as I look unto him for my redemption, and believing that the gift is truly promised as an answer to prayer, I may mingle a habit of prayer, with a habit of watchfulness and of endeavour."—p. 363.

"So long as I think that it is quite impossible for me so to run as to obtain, I will not move a single footstep. Under the burden of a hopeless controversy between me and God, I feel as it were weighed down to the inactivity of despair. I live without hope: and so long as I do so, I live without God in the world. And besides, he, while the object of my terror, is also the object of my aversion. The helpless necessity under which I labour, so long as the question of my guilt remains unsettled, is to dread the Being whom I am commanded to love. I may occasionally cast a feeble regard towards that distant and inaccessible Lawgiver: But so long as I view him shrouded in the darkness of frowning majesty, I can place in him no trust, and I can bear towards him no filial tenderness. I may occasionally consult the requirements of his law: But when I look to the uncanceled sentence that is against me, I can never tread, with hopeful or assured footsteps on the career of obedience. But let me look unto Christ lifted up for our offences, and see the handwriting of ordinances that was against us, and which was contrary unto us, nailed to his cross, and there blotted out, and taken out of the way; and then I see the barrier

in question levelled with the ground. I now behold the way of repentance cleared of the obstructions by which it was aforetime rendered utterly impassable."—pp. 367, 368.

The various steps are connected in the following passage—

"To woo you back again unto himself, he scatters among you the largest and the most liberal assurances, and with a tone of imploring tenderness, does he say to one and to all of you, 'Turn ye, turn ye, why will you die?' He has no pleasure in your death. He does not want to glorify himself by the destruction of any of you. 'Look to me all ye ends of the earth, and be saved,' is the wide and the generous announcement, by which he would recal, from the very outermost limits of his sinful creation, the most worthless and polluted of those who have wandered away from him. Now give us a man who perceives, with the eye of his mind, the reality of all this, and you give us a man in possession of the principle of faith. Give us a man in possession of this faith; and his heart shielded, as it were, against the terrors of a menacing Deity, is softened and subdued, and resigns its every affection at the moving spectacle of a beseeching Deity; and thus it is that faith manifests the attribute which the Bible assigns to it, of working by love. Give us a man in possession of this love; and animated as he is, with the living principle of that obedience, where the willing and delighted consent of the inner man goes along with the performance of the outer man, his love manifests the attribute which the Bible assigns to it, where it says, 'This is the love of God, that ye keep his commandments.' And thus it is, amid the fruitlessness of every other expedient, when power threatened to crush the heart which it could not soften,—when authority lifted its voice, and laid on man an enactment of love which it could not carry,—when terror shot its arrows, and they dropped ineffectual from that citadel of the human affections, which stood proof against the impression of every one of them,—when wrath mustered up its appalling severities, and filled that bosom with despair which it could not fill with the warmth of a confiding attachment,—then the kindness of an inviting God was brought to bear on the heart of man, and got an opening through all its mysterious avenues. Goodness did what the nakedness of power could not do. It found its way through all the intricacies of the human constitution, and there depositing the right principle of repentance, did it establish the alone effectual security for the right purposes, and the right fruits of repentance."—pp. 316–218.

Such is the manner in which Dr. Chalmers illustrates—we cannot say establishes—his views of the different steps in the process of a sinner's entire conversion to God.

We confess, that this whole arrangement and order of religious exercises, appears to us objectionable. We can neither reconcile it to moral philosophy, nor to revelation. According to this hypothesis, it cannot be the *duty* of an unbelieving sinner to love God, since he cannot properly be required to do that which is both physically and morally impossible. And if evangelical repentance implies love to God, as we apprehend it does, then it is not his duty to repent, until by faith he is reconciled to an offended God. According to this arrangement, *faith*, by which we are justified and have peace with God, not only is not a holy exercise or principle, but in every instance it exists and justifies, and gives peace, previously to the existence of any kind of love to God in the heart. We are disposed also to ask, if a sinner should die, *after* he had believed and was justified, but *before* he had obtained in answer to the prayer of faith, the Holy Spirit as a sanctifier, what would be his doom? He is justified, pardoned, but, as Doctor Chalmers himself admits, not meet for heaven. He has believed, but he has not truly repented. He may have the love of gratitude, but has not the love of complacence, a 'moral esteem' for God. In thus stating the peculiar views of our author, on what he beautifully calls "the secret, but sublime and substantial process of experimental religion," and the legitimate inferences to be derived from them, we do not pause to show how irreconcilable they are with many passages in God's word, such as—"thou shalt love the Lord thy God with all thy heart."—"God now commandeth all men every where to repent." "Without holiness no man shall see the Lord," &c. because he has nowhere attempted to show that they are agreeable to the word of God; at least, that they are

taught in it. We are bound however, to mention, that certain opinions which, from some of his expressions, we might be disposed to impute to him, we find directly contradicted in other parts of the volume. Thus in contemplating our author's arrangement and connection of the various steps of a sinner's conversion, as expressed in his own language, we were in doubt whether he did not suppose they would *naturally* arise in succession, without the assistance of the grace of God, except in the production of the last, or 'the moral esteem' of God; but a more close attention shewed us that Doctor Chalmers, ascribes the whole process to the grace of God. Not only is the believer renewed by the Holy Spirit, but the faith, which precedes, is given by the Spirit, and even the movements of an awakened conscience, is *always* to be ascribed to his operation. So again, some observations of our author on the conduct of "some Theologians," who "have exacted from an enquirer, at the very outset of his conversion, that he should carry in his heart what they call the disinterested love of God," thus "darkening the freeness of the gospel and intercepting the direct influence of its overtures and its calls on the minds of an enquirer," would lead to the supposition, that he denied the *existence* of such disinterested love in the heart of a believer. This however is not the fact. He admits that it exists in angels, and *must* exist in believers before they are fitted for the employments and blessedness of angels. He objects *only* to its being required in "the outset of conversion," and before *it is possible* that it should exist in the soul of the sinner. The love of gratitude to God, he supposes will arise immediately on believing, and he is at some pains to prove that 'gratitude is not a sordid affection,' nor entirely selfish, for although it springs from love to ourselves, it is exercised in a disinterested regard to others. But while he vindicates this love, he admits the ne-

cessity of a *disinterested* love to God also.

We might perhaps be induced to trespass on the patience of our readers, by undertaking a more direct *refutation* of our author's opinions on the order of religious exercises, did we consider the subject to be of such vital importance to religion as some distinguished Theologians have considered it. A preacher's sentiments on the question will doubtless have an effect on his manner of exhibiting the offers of the gospel, and of inviting sinners to accept them, and thus, it might be presumed, on the effect of his preaching. We cannot however forget that ministers of Jesus, whose theories on this subject widely differ, are both faithful and successful preachers of the word.—The fact is, the great doctrines of the gospel, 'are the sword of the Spirit'—the wisdom of God and the power of God unto salvation. A genuine believer, who bows both his understanding and his will to the authority of God's word, will not suffer any philosophical hypothesis, however favourite, to influence him to deny the great truths plainly and directly declared in the scriptures. If his philosophy is false, by some happy inconsistency, one error will sometimes neutralize another, and leave his mind and heart open to divine truth. We have already noticed the correctness of Doctor Chalmers' views on the doctrines of total depravity, of justification by faith, and of the necessity of the influence of the Spirit in regeneration. If any important doctrine would seem more likely than any other, to be distorted by his hypothesis, it would be that of the atonement, yet his views on that subject, appear to us perfectly correct.

"That law which, resting on the solemn authority of its firm and unalterable requirements, demanded a fulfilment, up to the last jot and tittle of it, has been magnified, and has been made honourable, by one illustrious sufferer, who put forth the greatness of his strength, in that dark hour of the travail of his soul, when he bore the burden of all its penalties. That wrath

which should have been discharged on the guilty millions he died for, was all concentrated upon him, who took upon himself the chastisement of our peace, and on that day of mysterious agony, drank, to the very dregs, the cup of our expiation. And God, who planned the whole work of this wonderful redemption,—who in love to a guilty world sent his Son amongst us to accomplish it,—God, who rather than lose his alienated creatures, as he could not strip his eternal throne of a single attribute that supported it, awoke the sword of vengeance against his fellow, that on him the truth and the justice of the Deity might receive their most illustrious vindication—God, who, out of Christ, sits surrounded with all the darkness of unapproachable majesty, is now God in Christ, reconciling the world unto himself, and not imputing unto them their trespasses; his tender mercy is now free to rejoice amid all the glory of his other bright and untarnished perfections, and he pours the expression of this tenderness with an unsparing hand, over the whole extent of his sinful creation—and he lets himself down to the language of a beseeching suppliant, praying that each and every one of us might be reconciled unto him—and putting on a winning countenance of invitation to the guiltiest of us all, he tells us that if we only come to him through the appointed mediator, he will blot out as a thick cloud, our transgressions—and that, as if carried away to a land that was not inhabited, he will make no more mention of them.”—pp. 313, 314.

Our author, like many others, seems driven to an extreme, in stating his peculiar opinions, by the conduct of those who run into an opposite extreme. Nothing is more natural than thus to throw our weight on one extremity of the lever, to balance a force improperly placed on the other. Thus Dr. Chalmers seems led to assert, in objectionable terms, the supremacy of faith, by seeing her ‘deposed from that post of prevailing supremacy which belongs to her,’ by some who claim to be warm defenders of the doctrines of the gospel. Now it is a fact, of which every reader of the New Testament must be aware, that faith there holds a preeminent place in the religion of a sinner—not only as the only condition of his justification, but as the efficient cause of a holy life. To neglect this fact, and to degrade this christian grace, from its proper place in the work of our

salvation, even though it be done to exalt love itself, is not a successful method of destroying the opposite error. Such a departure from “the form of sound words,” will only fix our opponents more firmly in their opinions. It is in vain, in vindication, to say, that the excellence of faith results wholly from the *love* implied in its exercise. If we have departed from the accustomed language of the Bible, which must and ought to be the medium of religious communication in every protestant country, our departure from the *language*, will be considered no equivocal sign of a disrelish to the *truths* of inspiration. We would barely suggest the doubt, whether *faith* is as frequently introduced into the conversation and preaching of christians and preachers in New-England, and whether as prominent a place is given to it, as in the language of the Apostles. If there is room even for a doubt, we may be taught a useful lesson from the sermon of our author on this subject.

In like manner, Doctor Chalmers is indignant at the attempts of some to degrade the sentiments of gratitude to God, as if it were unworthy a place beside disinterested love, in the bosom of a believer. We have certainly observed in some preachers a cautious neglect to allude, in their discourses, to the peculiar favours which christians have personally received from the grace of God; from a fear, we presume, that they might excite in their hearers, a selfish joy or a selfish love to their great Benefactor.—The inspired writers and preachers plainly felt no such caution. They abound in thanksgiving, (which is but the *expression* of gratitude,) for personal blessings. The Psalmist never manifested more emotion, than when celebrating the love of God to himself, nor the great Apostle, than when magnifying the grace of God towards himself. The disinterested love of God, was kindled in the saints of old, into a warmer glow of feeling, by the remembrance of mercies which themselves had ex-

perienced. Nay, even in heaven, the love and grace of God to themselves, will not be forgotten, nor their gratitude for it cease. "Unto him that loved *us* is their song, 'and washed us in his own blood, and made us kings and priests unto God and his Father, to him be glory forever.'"—Gratitude is indeed a natural affection. It may be purely selfish, or at least unholy, but when there is the principle of holiness in the heart, it will sanctify this affection, which in its turn will not only give the mind a stronger sense of the general goodness of God, but will in its proper exercise coalesce with our disinterested love to God, and impart to it a greater warmth and vigour. Why should we disregard and even reject a feeling, which is not in itself improper or necessarily sinful, and which is capable of giving stability and energy to our obedience? Why be jealous of an affection, which was so freely indulged, and so freely expressed by men who spake as they were moved by the Holy Ghost? Why suffer our metaphysical or moral theories to lead us—we do not say into a *contradiction*, but at least into a *deviation* from scriptural language, and scriptural example? Why in short shall we not build *all* truth into our system, and not leave any to be seized and used as the foundation of error?

We had made large extracts from both the publications before us, on what is commonly termed 'the means of grace.' The importance of the subject as well as the space it occupies in our author's pages, recommend it to our attention. To all who are impressed with the importance of eternal existence, and who also believe, that except a man be born again he cannot see the kingdom of heaven, we cannot conceive a question of deeper interest, than that which enquires whether an impenitent sinner, as such, can do *any thing*, which shall be certainly, or probably connected with his subsequent conversion, and actual salvation. A parent who looks on his children as in a state of impenitence, and who fully believes that

they must be born again, before they can become the children of God, and the heirs of an eternal inheritance, asks with an anxiety not to be described, whether he can do any thing to his children or for them, which will be probably connected with their salvation. Can they be brought, through any influence on their natural affections or conscience to listen to the calls, and to receive the offers of the gospel? We scarcely need to add, that a faithful minister of Jesus, will feel a similar anxiety concerning his people, accompanied with a solicitude, which is peculiar, arising from the duties of his office, and his endeavours to win souls to Christ.—We the less regret, however, the want of room to discuss the subject in this article, as the views of Doctor Chalmers' do not appear to us peculiarly novel, or entirely correct. The language of the following extract may be assented to, without yielding assent to the hypothesis which it was intended to establish. The impotency of any address to the natural feelings of a sinner, to effect his conversion to God, is thus strongly expressed:

"The utterance of the words, Thou shalt love the Lord thy God, or perish everlastingly, can no more open the shut and alienated heart of man, than it can open a gate of iron. Multiply these arguments of terror as you may,—arm them with tenfold energy, and make them to fall in thunder on the sinner's ears,—tell him of the God of judgment, and manifest to him the frown of his angry countenance,—lay before him the grim aspect of his impending death, and spread a deeper mantle of despair over the vast field of that eternity which is on the other side of it; You may disquiet him, and right that he should be so,—you may prevail on him to give up many evil doings, and right that the whole urgency of the coming wrath should be employed to make him give them up immediately, you may set him a trembling at the power of God, and better this than spending his guilty career, in thoughtlessness and unconcern, about the great Lawgiver;—but where, in the midst of all this, shall we find obedience to the very first and greatest commandment of the law? Has this obedience been yet so much as entered on? Has love to God so much as reached the infancy of its existence, in that heart which is now beginning to be agitated by its terrors? Amid all the bitterness of re-

morse, and all the fearful looking for of judgment, and all the restless anxieties of conscious guilt, and anticipated vengeance, tell us, if a single particle of tenderness towards God, has any place in this restless and despairing bosom? Tell us, if it act as an element at all, in this wild war of turbulence and disorder? Or, has it yet begun to dawn upon the mind, and spread its salutary and composing charm over that dark scene of conflict, under which many a sinner has to sustain the burden of the wearisome nights, that are appointed to him? You may seek for love to God throughout all the chambers of his heart, and seek in vain. The man may be acting such reformatations as he is driven to, and may be clothing himself in such visible decencies, as he feels himself compelled to put on, and may be labouring away at the drudgery of such observances as he thinks will give him relief from the corrosions of that undying worm, which never ceases to goad him with its reproaches; but as to the love of God, there is as grim and determined an exclusion of this principle as ever,—that avenue to his heart, has never been unlocked, through which it might be made to find its way,—every former argument, so far from having dissolved the barrier, has only served to rivet and to make it more unmoveable. And the difficulty still lies upon us,—how are we to deposit in the heart of man, the only right principle of obedience to God,—and to lead him onward in the single way of a pure, and spiritual, and substantial repentance?"—pp. 304—306.

The hope given to our exertions through the grace of God, is happily set forth in the following—

"Should a single parent among you be led, from what we have now uttered, to have over his children with a godly jealousy, and not to suffer those, for whose eternity he is so deeply responsible, to take their random direction, through society, just where the prospects of business, and of worldly advantage, may chance to carry them; to calculate on the possibilities of moral corruption, as well as on the possibilities of lucrative employment; to look well to exposures and acquaintances, and hours of social entertainment, as well as to the common-place object of a situation in the world. And when you talk of a good line for your children, just think a little more of the line that leadeth to eternity, and have a care lest you be the instrument, of putting them on such a path of danger, that it shall only be by the very rarest miracle of grace, that your helpless young can be kept from falling, or be renewed again into repentance."—p. 309.

"The intercession of Christians, who are already formed, is the heaven which is to leaven the whole earth with Christianity. It is one of the destined instruments in the hand of God for hastening the glory of the latter days. Take the world at large, and the doctrine of intercession, as an engine of mighty power, is derided as one of the reveries of fanaticism. This is a subject on which the men of the world are in a deep slumber; but there are watchmen who never hold their peace day nor night, and to them God addresses these remarkable words, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—p. 39.

Literary and Philosophical Intelligence.

Proposals have been issued by S. G. Goodrich, Hartford, for publishing the Poetical works of John Trumbull, LL. D. 'This edition is to contain *McFingal* with copious notes; the *Progress of Dullness*, revised and corrected; the smaller pieces which the author has given to the public, and many pieces which have never yet been published. There are also to be an original *Memoir of the Author*, a *Portrait*, and four copperplate illustrations from original designs.' The edition is prepared for the press by the author, and will be published under his direction.

Theological Seminary.—The Synod

of Tennessee have taken measures for the establishment of a Theological Institution to be denominated, *The Southern and Western Theological Seminary*. The Synod has issued a circular letter, inviting their brethren of other Synods in the Southern and Western States, to co-operate with them, and requesting them to appoint a delegation to meet at the next session of the Synod of Tennessee, in the town of Frankfort, West Tennessee, on the second Wednesday of October, 1820.

The following are extracts from an address of the Synod.

"The seminaries at Andover and Princeton, while they display the pub-

lic spirit, the ardour and strength of piety in a portion of our country, will not be able, for centuries, to supply with ministers, the vast uncultivated regions of the South and West. There is, therefore, a necessity, imperious and urgent, that a Theological Institution be founded and built up among ourselves, in which pious young men, the rich and poor, whose spirits shall ardently engage in the service of the Lord, may have opportunity, and the best advantages to prepare for the interesting work and the various and pressing duties of the holy ministry. An institution of this kind would excite the exertions and zeal of Christians to bring forward poor and pious young men to the holy altar, by their benevolent contributions; it would give respectability, solemn dignity and sensible weight in the view of the public, to the doctrines and religion of Christ, while it would furnish a thousand streams to refresh and gladden Zion, the city of our God.

"The means in the hands of the western and southern population are amply sufficient to accomplish this object of incomparable worth. God, the author of all our temporal and spiritual blessings, has caused an unexampled tide of prosperity to flow upon our land. Our coffers and store houses have been filled with riches, from the munificent hand of our gracious benefactor. What heart can refuse to devote a portion of his gifts to this object, when the glory of God, the interest of the church, and the eternal welfare of souls demand it?"

The Rev. William Allen who was President of the late Dartmouth University has been elected President of Bowdoin College.

Thomas Cooper, M. D. has been elected Professor of Chemistry in the College of South Carolina.

A Society has lately been formed for the "education of young men for the ministry of the Protestant Episcopal Church in Virginia and Maryland. In a statement made by the Editors of the Washington Theological Repository, who are members of the Episcopal Church, it is declared that since the year 1799, or during the last twenty years, the actual number of Episcopal clergymen in Maryland and

Virginia, has diminished more than one third—in the state of Virginia, within that short period nearly one half. The diminution in the states south of Virginia is still greater."

"These facts may be at once ascertained, (continue the Editors) by reference to the conventional records of Maryland and Virginia. Let it be recollected that within the above named period, the population of the United States has nearly doubled, and that the other branches of our church, not excepting the diocese of Pennsylvania, New Jersey, and New York, have exhibited, within the term, but a very inconsiderable increase in the number of clergymen. In 1799, the whole number of clergymen reported to the general convention, was 220; and in 1817, 263; giving an increase of only 43."

Agricultural Society.—In Fairfield county, which Morse describes as being 'the best in the state,' and who also says that 'the farmers there are remarkably thrifty and prosperous,' we are happy to learn that an agricultural society has at length been formed.—Of this Society, the Hon. William Edmond is President: Zalmon Read, Samuel B. Sherwood, and Robert Fairchild, Vice Presidents.

Financial.—The National Intelligencer states that, 'The amounts of gross Revenue, from duties on imports, tonnage, passports and clearances, &c. and of the expenses of collection for the four last successive years, for which returns are fully made up, were as follows:—

	Gross.	Expenses.
In the year		
1815,	\$36,771,038 09	\$465,015 58
1816,	28,300,473 06	816,373 50
1817,	18,269,585 81	744,810 66
1818,	22,574,873 63	746,422 15

Subtracting the last column from the first, will shew the nett amount of the revenue for the same years respectively.

The tonnage employed in foreign trade, appears, from the records of the treasury, to have been, in successive years as stated in the first column below, and the proportion of foreign tonnage to the whole amount of tonnage employed in the foreign trade, was as stated in the second column:—

	Tonnage.	Proportion of foreign.
In the year		
1815,	917,22	23.6 to 100
1816,	1,136,604	22.8 to 100
1817,	992,556	24.4 to 100
1818,	916,514	17.6 to 100

The total amount of sales of public land North west of Ohio, from the opening of the offices to the 30th of Sept. 1818, was \$21,545,797 45. The amount of such sales from 1st Oct. 1818, to the 30th Sept. 1819, was \$4,939,658 84.

The total amount of sales of public lands at the offices in Mississippi and Alabama, from the opening of the offices to the 1st of Oct. 1818, was \$7,950,661; and the amount of sales from that date to the 30th Sept. 1819, was \$9,705,889.

Rapids of Tallulah.—A writer in the Georgia Journal describes these rapids in the following manner:—

"This stream is by the Cherokee Indians called in some places Tarrurah; at the other places Tallulah. It is the western branch of Tugulo river, and the rapids are situated about ten miles above its junction with Chattuga river, which is the eastern branch of the Tugulo. The rapids of Tallulah are about ten miles north-east of Habersham court house, (or the place appointed for its temporary location;) at this spot the river passes through a range or ridge of mountains for somewhat more than a mile, forming for its bed an awful gulf, and for its banks stupendous fronts of solid rock, like those of the Niagara just below its great cataract, and of the Genesee river, below the fall in that stream, a few miles above Lake Ontario. These banks of Tallulah are worn by its water in many places into caverns and grotesque figures, and often the sides are perpendicular and smooth, beyond the means of art to imitate. Just at the head, and also at the foot of the rapids, the banks of the Tallulah are not more than ordinary height above common water-mark. In the intermediate distance, the height of the banks varies from 200 to 500 feet perpendicular. The width of the river from 15 to 100 feet. There are four perpendicular pitches of water, of from 50 to 80 feet, and a great many smaller cataracts of from 10 to 20 feet perpendicular pitch. I am confident, that within the extent of the rapids, say a mile, the fall of water is not less than 300 or 350 feet.

There are but two or three points by which a person can possibly descend to the bed of the river, and these on the tracts of small rivulets, emptying themselves into the river on the west side and making several very steep precipices, down which one may possi-

bly pass by aid from the shrubbery that grows in the hollows.

The first impression on the mind of the visitor as he approaches so near to the edge of the precipice as to get sight of the water, is alarming yet inviting; awful yet grand and sublime. At the instant he views the current some hundred feet below him, he shrinks back in apprehension of his destruction; still curious to view it, he cautiously advances again, till, by degrees, he becomes so familiar to the scenery as to be dissatisfied when from it. At every step the visitor observes some new dress that adds interest to the scenery.

But there is no tinselled ornament on the banks of Tallulah. In a wild, uncultivated and barren country, no art has been introduced to deface this grand exhibition of nature."

Gymnotus Electricus.—M. De Humboldt during his travels to the Equinoctial regions of this continent, obtained in the neighbourhood of Calabozo several gymnoti or electrical eels.

It would seem that the electrical power of the gymnotus is much greater than has been generally supposed. M. De Humbolt says that it would be rashness to expose ones self to the first shock of a large and irritated gymnotus, as its stroke is more powerful than the discharge of a large Leyden jar. He received such a shock by placing his feet upon one, just taken from water, that during the day he was affected with a violent pain in the knees, and in almost every joint. He thinks that the electric action of the fish depends entirely on its will, and that it has the power of directing the 'action of its organs to any part of the external object that may affect it, or towards the point where it finds itself the most strongly irritated.'

While at Calabozo, M. De Humboldt offered a reward to some Indians if they would procure him some of these gymnoti, but the dread of the shocks which they might receive, rendered the offer unavailing. He at length proceeded to the Cano de Bera, from whence he was conducted to a stream which formed a basin of muddy water. The gymnoti cannot easily be taken in nets as they are possessed of great agility, and can also bury themselves in the mud. The roots of the *piscidea erithryna* and of some other herbs, when thrown into the water

intoxicate them and they may in this manner be taken with more ease. M. de Humboldt, however wished to procure them in full vigour. The Indians said they would 'intoxicate them with horses;' and after procuring about thirty horses and mules from the Savanna, the following scene ensued.

'The extraordinary noise caused by the horses' hoofs, makes the fish issue from the mud, and excites them to combat. These yellowish and livid eels, resembling large aquatic serpents, swim on the surface of the water, and crowd under the bellies of the horses and mules. A contest between animals of so different an organization furnishes a very striking spectacle.—The Indians, provided with harpoons and long slender reeds, surround the pool closely; and some climb upon the trees, the branches of which extend horizontally over the surface of the water. By their wild cries, and the length of their reeds, they prevent the horses from running away and reaching the bank of the pool. The eels, stunned by the noise, defend themselves by the repeated discharge of their electric batteries. During a long time they seem to prove victorious. Several horses sink beneath the violence of the invisible strokes, which they receive from all sides in organs the most essential to life; and stunned by the force and frequency of the shocks, disappear under the water.—Others, panting, with mane erect and haggard eyes, expressing anguish, raise themselves, and endeavour to flee from the storm by which they are overtaken. They are driven back by the Indians into the middle of the water; but a small number succeed in eluding the active vigilance of the fishermen. These regain the shore, stumbling at every step, and stretch themselves on the sand, exhausted with fatigue, and their limbs benumbed by the electric shocks of the gymnoti.

'In less than five minutes two horses were drowned. The eel, being five feet long, and pressing itself against the belly of the horse, makes a discharge along the whole extent of its electric organ. It attacks at once the heart,

the intestines, and the *plexus cæliacus* of the abdominal nerves. It is natural that the effect felt by the horses should be more powerful than that produced upon man by the touch of the same fish at only one of his extremities.—The horses are probably not killed, but only stunned. They are drowned from the impossibility of rising amid the prolonged struggle between the other horses and the eels.

'We had little doubt that the fishing would terminate by killing successively all the animals engaged; but by degrees the impetuosity of this unequal combat diminished, and the wearied gymnoti dispersed. They require a long rest, and abundant nourishment, to repair what they have lost of galvanic force. The mules and horses appear less frightened; their manes are no longer bristled; and their eyes express less dread. The gymnoti approach timidly the edge of the marsh, where they are taken by means of small harpoons fastened to long cords. When the cords are very dry, the Indians feel no shock in raising the fish into the air. In a few minutes we had five large eels, the greater part of which were but slightly wounded. Some were taken by the same means toward the evening.'

'The presence of the gymnoti is considered as the principal cause of the want of fish in the ponds and pools of the Llanos. The gymnoti kill many more than they devour; and the Indians told us, that when they take young alligators and gymnoti at the same time in very strong nets, the latter never display the slightest trace of a wound, because they disable the young alligators before they are attacked by them. All the inhabitants of the waters dread the society of the gymnoti. Lizards, tortoises, and frogs, seek the pools, where they are secure from their action. It became necessary to change the direction of a road near Uritucu, because these electrical eels were so numerous in one river, that they every year killed a great number of mules of burden as they forded the water.'

List of New Publications.

THEOLOGY.

The Duty and Dependence of Sinners ; a Sermon by the Rev. Seth Chapin. Boston.

The Validity of Presbyterian Ordination, asserted in a letter to the Author of a Pamphlet entitled, 'Presbyterian Ordination doubtful.' New-Haven.

Sermon and Addresses delivered at the Consecration of the Rt. Rev. Thomas C. Brownell, to the Holy Office of Bishop. New-Haven.

MISCELLANEOUS.

A defence delivered before the Classis of Montgomery, Oct. 29, 1819 ; by the Rev. Coanrad Ten Eick ; together with a brief statement of the rise and progress of the controversy which occasioned it, and the decision of the classis in the case. Auburn.

A Poem on the Pleasures and advantages of True Religion, delivered before the United Brothers' Society, in Brown University, on their Anniversary, August 31, 1819, by Rev. Daniel Huntington.

A View of the Lead Mines of Missouri ; including some observations on the mineralogy, geology, geography, antiquities, soil, climate, population, and productions of Missouri and Arkansas, and other sections of the Western Country ; accompanied by three engravings, by Henry R. Schoolcraft. 8vo. New-York.

Annual Philosophical Magazine, or United States Calendar and Repository of Science and amusement. Number I, for the year 1820. 12mo. New-York.

Religious Intelligence.

SOUTH AFRICA.

From the London Evangelical Magazine.

Messrs. Campbell and Philip in their account of Africaner, say :—

"Africaner is a judicious, excellent Christian ; you would have been astonished to have heard the answers that he gave to the questions which were proposed to him ! How would the great Congregations in London have been filled with admiration of the power and grace of God had they seen and heard the man who some years ago burned our settlement at *Warm Bath*, and who was the terror of South Africa, conversing about the love of Christ, while the tears ran down his cheeks. Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

"Mr. Moffat assures us that the old man and his four sons are decidedly pious. It must afford great satisfaction to the government here to see a man who had once been such a troublesome enemy, become quite another character. We have desired Mr. Moffat to write down a few particulars of his late journey for insertion in the *Missionary Chronicle*."

Extract of a Letter from Mr. Moffat to the Directors. Cape Town, 16th April, 1819.

"During my stay at Griqua Town, I preached occasionally, and obtained proper information relative to the situation alluded to, to which I felt some objection on seeing many difficulties in the way of a political nature. This induced me to propose visiting the Bootchuana country, to see the brethren and gain some knowledge of the tribe spoken of.

"Brother Anderson stated that he had promised to visit Lattakoo, to see the progress of the Brethren, and the present was a favourable opportunity. We accordingly set off on the 17th, with two wagons, Sister Anderson and family. We arrived at Lattakoo on the evening of the 24th. I can hardly describe the joy and surprise which the brethren manifested on hearing that I was from Great Namaqualand. They informed me that for some days past they had been talking of me.—One of them informed me that he had just visited the tribe of Bootchuanas to the westward, and heard them speaking frequently of Jesus Christ. On his inquiring of them where they had heard of him, they immediately gave him a long account of their visit to my place, and what they had seen and heard. He further added

that these Bootchuanas were making known to the whole nation that they had got a teacher, who would soon come to instruct them. These accounts filled the brethren with joy at the prospect of another door being opened to preach the gospel to that numerous people. The following day Mateebe came and saluted me by giving me his hand. One of the brethren informed him who I was. On hearing this he was much pleased, having heard of me by the tribe alluded to. I requested that he might be asked what he thought of my going to the Bootchuanas above mentioned. He replied, addressing himself to me, 'You must come; they will not be contented without you; they are your people; and when you come, if any thing take place which is not agreeable to you, then come to me and live with me; I will take care of you all your life.' I returned my thanks to him for his professed affection.

'During my stay at Lattakoo, I saw and heard many wonderful things, which the present paper will not allow me to insert. I preached occasionally with much delight to the poor Bootchuanas. In an external respect, things look very well; the brethren have laboured hard; they have built a decent church of wood and reed, covered with clay. They are also building houses for themselves; have formed good gardens, and have led out the Krooman river, nearly three miles to the spot where the institution is placed. Mateebe professes great love to the missionaries, and will not by any means allow them to depart. The attendance at public worship is tolerable; though no fruit as yet appears. We left Lattakoo on the 28th, and arrived at Griqua Town on the 3d of October. Feeling anxious to return home, I set off on the 5th, and after experiencing nearly equal difficulties as before, I arrived at Peace Mountain on the 15th. My little flock were all out of patience. Some came with tears, and said they hoped that I should never leave them again.

'Peace Mountain at that time presented a most mournful appearance; not a single blade of grass to be seen in any direction whatever; the poor cattle dying, and milk, the chief article of support, extremely scarce. I appointed meetings expressly to call upon God, that he might pass by our iniquities, and open the windows of heaven, that rain might descend and water a thirsty land. The Lord heard our prayers and sent an abundance of rain on the institution, so that a river passed through where the houses stood. This manifestation of God's goodness was clearly seen by almost all the people with eyes of gratitude. I went out amongst them before the rain ceased, and saw many weeping. I sat down with them, and we wept together, every one telling his tale, 'how good was God! how poor was man!' The

interpreter, Jacobus Jagher, one of Africaner's sons, on seeing his wife afraid of the awful thunder which then was rolling, asked her how she could be afraid of a God so kind, and who would send down the rain of his grace with equal abundance on our dry and parched souls; while he was thus speaking, he fell down on his knees, and blessed God for the blessings of his salvation.

'In the month of January, one of the sisters died. Her death-bed was a blessed and encouraging scene. She was aged, and had walked many years in the ways of God. Her views of the plan of salvation were clear. Her faith strong. Her resignation to her Father's will caused many to wonder, and some to adore. Indeed the whole of her deportment, from the time I knew her, till her departure, became a meek follower of the Lord Jesus. She seemed perfectly freed from the world, and only looked and hastened to the coming of the Lord Jesus. She felt for her unbelieving children, whom she called to her bed-side, that they might see a Christian die. I may say she fell asleep in Jesus, having a well-grounded hope. From what I could learn, she was the fruit of Brother Anderson's labor, when on the Great River. I improved her death from Rev. xiv. 13. God has of late blessed the preached word. Some who were dead in sin, are inquiring the way to Zion. Christian Jagher, (Africaner,) the chief, is with me: every person seems pleased. I have just had an interview with Col. Bird, who was pleased to hear of Africaner's visit to Cape Town.'

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Extract of a letter from Rev. Mr. Philip, dated at Zwelendani, May 17, 1819.

'In a former letter, I gave you a brief account of the arrival of Brother Moffat and Africaner, in Cape Town, and of the interest excited among the inhabitants of the place by the appearance of the Namaqua chief at the seat of the Colonial Government of South Africa, in the train of one of our missionaries. Enclosed I send you the substance of two conversations with this singular man: the first took place in my house at Cape Town, in the presence of a few friends; and the other in a public meeting in a place of worship at the Paarl. The questions and answers were in the Dutch language. The questions were put by Brother Moffat; and both were translated into English by Brother Evans and our worthy friend, Reynier Beck, Esq. In the answers to the questions, we have endeavored to preserve as nearly as possible the expressions of Africaner; and I am assured that they have gained nothing in the translation.

* Of these we print only part as a specimen.

Answers to questions put to Africaner before a few friends at Cape Town, and before a public meeting at the Paarl.

Q. What think you of God?—A. In the simplicity of my thoughts, I believe that God is the Great Spirit.

Q. Is he mortal, or immortal?—A. He is immortal.

Q. Is God just, or unjust?—A. Just.

Q. How do you prove the justice of God?—A. His justice was manifested in the deluge: in the destruction of Sodom and Gomorrah. It is also manifested in the eternal punishment of the ungodly; but most of all in the death of Christ.

Q. Is God gracious?—A. Yes. He is a gracious God, and he has shown that; by calling me from my bad ways.

Q. What do you think of the eternity of God?—A. This is a subject I dare not inquire too far into, it is above my understanding; but I am satisfied that he is from eternity to eternity.

Q. What do you think of man in his natural state?—A. He is unconverted and far from God, and consequently open to the wrath of God forever.

Q. For whom did Christ die?—A. For all who believe in his name.

Q. How shall we know when men believe in Christ?—A. When men have faith they receive Christ's words; worship him; love him; pray to God; abstain from evil, and keep the commandments of Christ; 'By their fruits ye shall know them.'

Q. Can we do all these things by our own strength?—A. No; the spirit of God must convince us of sin, of righteousness and judgment, and must work in us to will and to do, according to his own good pleasure.

'To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years ago this man was the terror of the colony; a thousand dollars were offered to any man that would shoot him; he burned our missionary station at Warm Bath; and when Mr. Campbell crossed Africa on his former journey, he was more alarmed with the idea of meeting Africaner in his journey, than with all the other dangers to which he was exposed. What a change! the persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union, and the bond of harmony between the subjects of the British Government, and the savage tribes with which they are surrounded, and among those tribes themselves.

The colonial Government was so much

pleased with the appearance of Africaner in Cape-Town, that they made the chief a very handsome present of a waggon, which was purchased at eight hundred rix dollars. I am, my dear Brother, Yours in the Gospel of Christ. JOHN PHILIP."

NEW-JERSEY MORAL SOCIETY.

ON Tuesday the 2d inst. the New-Jersey Society for the suppression of vice and immorality, and for the encouragement of virtue and good morals, held its annual meeting in New-Brunswick.

The following is the report of the Board of Directors.

The Board of Directors report to the "New-Jersey Society for the suppression of vice and immorality, and for the encouragement of virtue and good morals," that they have, during the past year, been prosecuting with a steady and lenient hand, in conformity with the spirit of its constitution, the interests of this association. They caused to be printed and circulated, a number of copies of the proceedings of the last annual meeting of the Society, and they are pleased to find that the more its views, principles, and designs are made known, the more is the utility and importance of the institution appreciated. Some, who were, at first, disposed to view it as an adventurous experiment, are now ready to acknowledge, that with the moderation, coolness, and candour, which have uniformly marked its proceedings, it is calculated to be ultimately productive of much good. A correspondence has been opened with several persons on the subject of procuring a reform in respect to travelling in public coaches on the Lord's day; which it is hoped will in due time eventuate in a happy check and correction, if not entire suppression of this great evil. Incipient measures have been taken to procure a printed catalogue, in the form of handbills, of the crimes and vices punished by statute in this State, with their corresponding penalties annexed, that they may be put up in places of public resort, and operate at once, both to the instruction and reformation of all who now ignorantly violate the laws. In some parts of the state during the past year, important institutions have been formed, which, if not directly and professedly auxiliary to this society, will nevertheless greatly aid and strengthen its operations.

But while we witness with pleasure, these tokens of the increasing prosperity of this Society; the Board, with emotions of heartfelt grief, are called to record the death of JOSHUA M. WALLACE, Esq. its worthy patron and President. The deep and lively interest which he took in all the concerns and deliberations of this society and of the Board, over both of which

he so happily presided, is well known to every member. The character of this excellent man needs no eulogy. The history of his humble piety, of his evangelical zeal, of his catholic disposition and expansive charity, may be found in the records and annals of the principal benevolent Institutions of the day, the interests of which he so sedulously aimed to promote, that their success and prosperity were, in his heart, identified with his own happiness. As a man, a patriot, a philanthropist, and a Christian he stood pre-eminently high, and furnished an admirable example for our imitation. With his bereaved relatives and friends, and with an enlightened public, who all unite in deploring his loss, the members of this Board most cordially sympathise. We will ever honor his worth, revere his memory, and gratefully cherish the recollection of his eminent services; while, through divine grace, we will endeavour to comply with the scriptural injunction: *Go thou and do likewise.*

LEVERETT I. F. HUNTINGTON,

Vice President.

CHARLES E. HOLLINSHEAD, *Secretary.*

NORTH-WESTERN MISSIONARY SOCIETY.

A Society, bearing this title, has been formed at Cincinnati, (Ohio.) The following are the most important articles of its constitution.

This Society shall be composed of male and female members, of all denominations of Christians who shall become subscribers thereto.

The sole object of the Society shall be, to employ Missionaries to preach the Gospel to the poor and the destitute, at home and abroad, as God may give ability and offer opportunity.

The concerns of the Society shall be conducted by a Board of Managers, which shall consist of twenty-four members, to be elected at the annual meeting, and of such other persons as may become managers by subscription.

At the annual meeting, there shall be one manager elected from each denomination of Christians uniting in this Society; the rest of the elected managers shall be chosen from any of the religious denominations.

Each person who shall pay to this Society the sum of two dollars annually, shall be a member; every person who shall pay the sum of twenty dollars, at one time, shall be a member for life; every person, male or female, who shall pay the sum of eight dollars, annually, shall be a Director; and any person who shall pay the sum of fifty dollars, at one time, shall be a Director for life.

The officers of the Society shall be a President, four Vice-Presidents, a Record-

ing Secretary, a Corresponding Secretary, an Assistant Corresponding Secretary, and a Treasurer, to be chosen by the Managers from among themselves.

The following are the names of the principal officers of the Society.

Rev. J. L. Wilson, *President.*

Jacob Burnet, Esq. *1st Vice-President.*

Rev. Samuel Johnston, *2d do. do.*

" Thomas Thomas, *3d do. do.*

" Jacob Gulick, *4th do. do.*

" Elijah Slack, *Corresponding Sec'y.*

Mr. John F. Keys, *Assistant do. do.*

" Samuel Lowry, *Recording do.*

The editors of the Weekly Recorder observe: 'We are informed that between six and eight hundred dollars have been subscribed towards raising funds for this Society; that the board of managers have determined to employ a missionary, as soon as they can find a suitable person; that they will pay him *fifty* dollars a month, and give him the use of a horse.'

REVIVALS OF RELIGION.

THE inhabitants of the east parish of Boscawen, (N. H.) have been favoured by the gracious visitation of God. About one hundred and thirty persons are indulging the hope that they have an interest in Christ.—In the west parish of Boscawen, in Concord, in Canterbury, and in Salisbury, the attention of many has been excited to their spiritual interests.

In Smyrna, and in Sherburne, (N. Y.) there is a very general revival of religion. The same is true of Cooperstown, where fifty persons have made a profession of faith in Christ, and been admitted to the Presbyterian Church.

In the united congregations of Plaingrove and Centre, Mercer county, (Pa.) eighty persons have, within the last two years, been added to the church.

Copy of a letter from Captain William Lander, master of the ship Exeter, of Salem, lately returned from a voyage to the Indies, to Joshua Spaulding; communicated for publication by Mr. Spaulding.

SALEM, December 2, 1819.

Rev. and Dear Sir—

I sit down to inform you of my safe arrival, last month, from Batavia, in good health. I was not informed of the death of my son William,* until I arrived at the Post Office to deliver my letters. It immediately came to my heart, Be still and know that I am God. I hope and trust, Sir, the Lord had prepared him to enjoy his more immediate presence in the world

* William Lander, Junr. died the last season in the West Indies.

of Spirits. He appeared to be very much weaned from this world; and I hope we sorrow, *not as those who have no hope*. I trust he will be among the redeemed, who shall stand on the Mount Zion of the world to come, when the Lord shall appear.

I now shall inform you, dear Sir, of the wonderful dealings of the Lord, with part of my crew, on my last voyage. After I left France for Batavia, and after I passed the Cape of Good Hope on the 14th of February, the Lord was pleased to call up the mind of one of my seamen, by reading a book of Sermons, preached by the Rev. A. Abbot, of Beverly. He was brought under great distress of soul, and made to cry out, What shall I do to be saved? As soon as I was made acquainted with the case, by one of his watch mates, my feelings I cannot describe, but began with him while at the helm, and impressed on his mind his lost state by nature; and I trust I had clear views of the dreadful state of living without God, and our blessed Lord and Saviour in the world, and our exposedness every moment while out of Christ. And I believe the Spirit of truth carried conviction home to his heart and conscience; as he often told me that he was about to ask me to say no more to him then; for, said he, I felt the load of guilt to be insupportable; and he remained so for three or four weeks. Shortly after the first man's mind was impressed, there appeared to be a solemnity among my ships.† I had meetings on deck, and down in the cabin; and I trust the Lord of his good pleasure, abounding through our divine Redeemer, has made four of my crew, and my cook, willing subjects of his grace in the day of his power. I endeavoured to hold up to their view, the righteousness of the Lord Jesus Christ, as the only fit clothing for their souls, and to bring them off the ground of trusting in themselves, or of expecting any mercy at the hand of the Lord for any of their performances; but that God, for Christ's sake, would be reconciled to them. I felt there was a great duty to perform, and, I trust, prayed to the Lord to direct me, and give me the light of his countenance, and enable me to speak to the honour of his name. I endeavoured to explain to them how justly we are condemned by his holy law, and if we have not a substitute, we must fall under the penalty of it; and that Christ is the end of the law; therefore Christ's righteousness must be applied and imputed to us, or we cannot be saved. And I trust the Lord has been their Divine Instructor. Four of them have passed an examination by the Rev. Mr. Blatchford, and I expect will

† The ship went out by the way of France.

‡ A seaman's phrase for 'men before the mast.'

join with his church and people, next communion in the holy covenant. They have read your first volume of the Theory, and it has established the mind of one of them respecting baptism: and they have read your lectures, which has set them to thinking about the Millennium.* These cases have made considerable talk in the town. It is said I have brought home a load of Christians. O my dear Sir, I long to see you, and your dear family; but when it will be I do not know. But I trust my prayer is, the Lord will be near to me, and enable me so to live, that at the end of my race, I may be found among the Redeemed from among his guilty creatures.—My best respects to your dear family, and all friends.

WM. LANDER.

*"Captain Lander is one of those who retain the ancient views of the Millenium."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of \$3052 76 in the month of November. The Treasurer of the American Education Society acknowledges the receipt of \$659 30, in the month of November.

The late Mary-Ann Noyes, of Lyme, relict of the late Dr John Noyes, left by her last will and testament one thousand dollars to the Education Society of Yale College, and also, among other legacies to a large amount, one hundred dollars to the First Church in Lyme.

The late Mrs. Lydia Sparhawk of Boston, after giving 1700 to several individuals left to the Poor of the First Baptist Church, \$1000; Poor Widows of Baptist Ministers in Massachusetts, 1000; Massachusetts Bible Society, 1000; Baptist Missionary Society, 1000; Asylum for Indigent Boys, 1000; Female Asylum, 1000, Society for the Education of Jewish Children, 500; Baptist Education Society, 500; Religious Tract Society, 500; For the Sunday School of the First Baptist Society, 500.

The residue of her estate was given for charitable objects, at the discretion of her executors. The whole estate is worth about \$13,000.

The sum of \$1335, has been collected in the several Methodist Churches in New-York, for the benefit of the Methodist Free School.

Ordinations and Installations.

Oct. 6th.—The Rev. REUBEN MASON, was ordained pastor of the congregational church and society in Waterford, Vt. Sermon by the Rev. Mr. Sutherland of Bath, N. H.

Oct. 20th.—The Rev. ALPHA MILLER, was ordained pastor of the congregational church and society in Bridgewater, Oneida county, N. Y.—Sermon by the Rev. Dr. Norton, of Clinton, N. Y.

Nov. 17th.—The Rev. JOHN GOLDSMITH, was ordained by the Presbytery of New-York, and installed pastor of the church and society in Newtown, L. I. Sermon by the Rev. Mr. Rowan, of Greenwich.

Nov. 24th.—The Rev. RUFUS W. BAILEY, was ordained pastor of the South church and congregation in Norwich, Vt. Sermon by the Rev. Mr. Perkins, of Amherst, Mass.

Dec. 1st.—The Rev. WILLIAM BALCH, was installed pastor of the con-

gregational church and society in Salem, N. H. Sermon by the Rev. Mr. Eaton, of Boxford.

Dec. 1st.—The Rev. SAMUEL GILMAN, was ordained pastor of the second independent church in Charleston, S. C. Sermon by the Rev. Mr. Tuckerman, of Chelsea, Mass.

Dec. 3d.—The Rev. Mr. SLACK, President of the College of Cincinnati, Ohio, was ordained to the office of the gospel ministry, by the Presbytery of Miami.

Dec. 8th.—The Rev. LUTHER F. DIMMICK, was ordained pastor of the North church and society in Newburyport, Mass. Sermon by the Rev. Professor Stuart, of Andover.

Dec. 8th.—The Rev. EBENEZER CHEEVER, was ordained pastor of the congregational church and society in Mount Vernon, N. H. Sermon by the Rev. Mr. Hall, of New Ipswich.

Dedications.

Nov. 3d.—The new congregational meeting house in Glastenbury, parish of Eastbury, was dedicated to the worship of Almighty God. Sermon by the Rev. Dr. Chapin, of Wethersfield.

Dec. 12th.—The new church of the United Brethren in Philadelphia was dedicated to the worship of Almighty God.

Dec. 15th.—The congregational

meeting house, Essex street, Boston, was dedicated to the worship of Almighty God. Sermon by the Rev. Mr. Sabine, pastor of the church. On the front of the building is this inscription; "Congregational Church Instituted, and this House erected and dedicated to the worship of JEHOVAH, FATHER, SON AND SPIRIT, 1819."

To Readers and Correspondents.

The Review of Dr. Griffin's Essay on the Atonement, will appear in our number for January.

G. A.; R. T.; and V. will be inserted.

C. R.; D. M.; O. P. S.; L.; and X., have been received, and are under consideration.

In addition to the determination which we announced in our last, of giving a summary from month to month, of interesting religious occurrences, we would now further state our intention of publishing a record of passing events generally. In preparing such a record it will be our object to avoid interference with the political dissensions of our country. The Christian Spectator will thus contain a succinct history of our own times, while by occasional comments, it may contribute to the formation of a proper train of thinking on important subjects. Exertions will be made to render the Miscellaneous Department of our work more interesting to the general reader; and contributions for that and for the other departments of the Christian Spectator, are respectfully solicited.

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